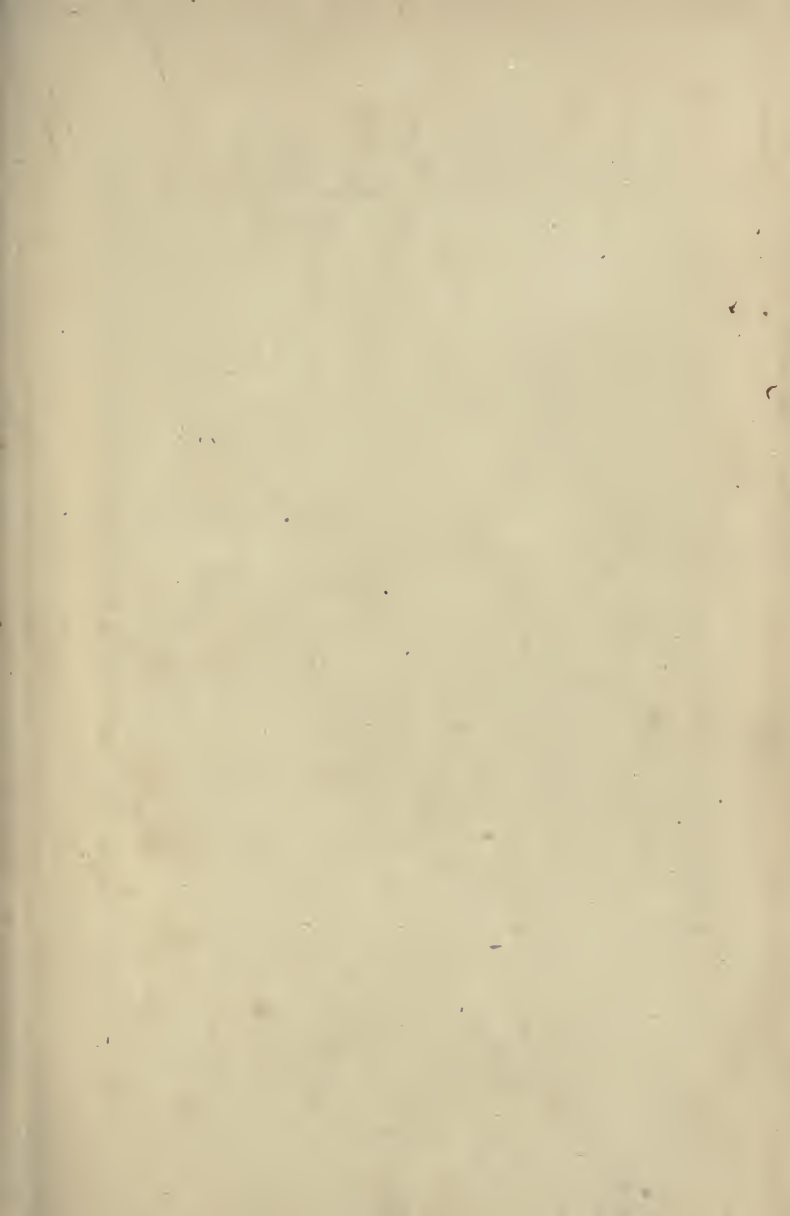


56832

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.
GIFT OF
THE BANCROFT LIBRARY.

Class





Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



LIGHT.

A period of universal light resulted from the condensation of matter. Every sun and nebula was luminous. No night; no darkness; no opaque bodies; no shadows.

“And God willed that light exist: and light existed.”

PLATE I. (See page 235.)



LIGHT SEPARATED FROM DARKNESS.

Light and darkness were separated by the smaller bodies becoming opaque, and casting shadows. The shadows being darkness and night. The light being day. The axial revolutions producing evening and morning.

“And God separated the light from the darkness: and God called the light day; and the darkness he called night: and there was evening and there was morning.”



“And divided the waters which are under the expanse from the waters which are above the expanse.”

PLATE 3. (See page 238.)

1877

1877

1877

THE



PLAN OF CREATION.

BY

R. M. WIDNEY.

||

THE
OF
CALIFORNIA

LOS ANGELES, CAL.

1881.

BS 651
W 48

Entered according to Act of Congress, in the year 1878,
By R. M. WIDNEY,
in the Office of the Librarian of Congress, at Washington.



John H. Carmany & Co., Printers,
M. Weiss, Hebrew Compositor,
San Francisco, Cal.

PREFACE.

The tendency of recent thought has been toward a belief in the existence of one general, uniform plan of creation, of which every existing thing and law is a consistent part. So far as tested by the discoveries of science, it is found that law and order reign supreme. There is no chance within the exterior boundaries of matter in space. If this be true, then all things, single or aggregated, must be under a general law. If such law exists, then there is a general plan co-extensive and co-existent with that law.

The following pages are designed to present, in general outline, what appears to the writer, to be that plan. Only the most general sketch is intended or attempted. The thoughts set forth are submitted to the reader, and it is for him to accept, reject, or modify them to whatever extent his own knowledge, reason, and judgment may dictate.

LOS ANGELES, CAL , April, 1881.

ERRATA.

Page 31, line 8 from bottom, word 7, read "leave" instead of "have."

Page 104, line 2 from bottom, word 4, read "the" instead of "its."

CONTENTS.

	PAGE.
INTRODUCTION	13
CHAPTER I.	
THAT THERE IS SOME GENERAL PLAN OF CREATION	18
CHAPTER II.	
THAT MATTER WAS CREATED FROM NOTHING . . .	23
CHAPTER III.	
THAT THERE IS A GOD, OMNIPOTENT, ETERNAL, UN- CHANGING, INFINITE, AND OF FREE WILL . . .	43
CHAPTER IV.	
THE PLAN OF CREATION AND ITS GENERAL CHARAC- TERISTICS	49
CHAPTER V.	
WHAT KIND OF BEINGS WOULD BE CREATED, AND THEIR NUMBER	54
CHAPTER VI.	
THE LAWS ACCORDING TO WHICH ENJOYMENT IS AT- TAINED	59

CHAPTER VII.

THE CREATION OF MATTER, AND THE PURPOSE FOR WHICH IT WAS CREATED	65
--	----

CHAPTER VIII.

THE CREATION OF BEINGS WHEREIN LIFE AND MATTER ARE UNITED. THE EXTREMES OF THE CREATION OF BEINGS CAPABLE OF ENJOYMENT . . .	69
--	----

CHAPTER IX.

THE LOWER ORDER OF ANIMALS ARE MORTAL. WHY THE ANIMAL KINGDOM WOULD BE CREATED, AND THE ORDER IN WHICH THE ANIMALS WOULD BE CREATED	73
---	----

CHAPTER X.

THE CHRONOLOGICAL ORDER OF CREATION . . .	80
---	----

CHAPTER XI.

THE ORDER OF MAN, AND ITS SOURCES OF ENJOYMENT	88
--	----

CHAPTER XII.

THE FIRST MAN	97
-------------------------	----

CHAPTER XIII.

THE LAW OF ENJOYMENT AS APPLIED TO MAN . . .	105
--	-----

CHAPTER XIV.

WHAT WOULD BE REVEALED TO THE RACE OF MAN, AND HOW IT WOULD BE AUTHENTICATED . . .	109
--	-----

CHAPTER XV.

SUMMARY OF GENERAL PRINCIPLES AND LAWS . . .	118
--	-----

CHAPTER XVI.

EVIDENCE TO SHOW THE CREATION OF SPIRITUAL BEINGS OF DIFFERENT ORDERS	124
---	-----

CHAPTER XVII.

THE EXTENT OF THE CREATION OF MATTER . . .	130
--	-----

CHAPTER XVIII.

EVIDENCE TO SHOW THAT MAN WAS CREATED AN ORDER OF BEINGS LOWER THAN THE ANGELS, WHEREIN MIND AND MATTER ARE UNITED; AND THAT HE HAS BEEN SPECIALLY CARED FOR BY THE CREATOR	136
---	-----

CHAPTER XIX.

EVIDENCE OF A GENERAL REVELATION FOR THE BENEFIT OF THE ORDER OF MAN	149
--	-----

CHAPTER XX.

EVIDENCE THAT AUTHENTICATES THIS REVELATION .	173
---	-----

CHAPTER XXI.

ANALYSIS AND LITERAL TRANSLATION OF THE HEBREW TEXT OF THE FIRST CHAPTER OF GENESIS.	186
--	-----

CHAPTER XXII.

THE IDEAS CONTAINED IN THE FIRST CHAPTER OF GENESIS	224
---	-----

CHAPTER XXIII.

DO THE STATEMENTS IN THE FIRST CHAPTER OF GENESIS CORRESPOND WITH THE FACTS IN NATURE? .	231
--	-----

CHAPTER XXIV.

THE IMPORTANCE OF THE REVEALED FACTS TO THE MORAL REVELATION. THE CONCLUSIVE CHARACTER OF THE EVIDENCE WHICH AUTHENTICATES THIS REVELATION.	253
---	-----

CHAPTER XXV.

הַשָּׁמַיִם—Ο Ουρανός.—HEAVEN	264
---	-----

CHAPTER XXVI.

CONCLUSION	272
----------------------	-----

THE PLAN OF CREATION.

INTRODUCTION.

THE truth of a proposition frequently appears by first assuming it as true, and then showing that it is the simplest that will account for all the known facts to which it relates. In this way it was first demonstrated that the law of gravitation applied to all bodies in the universe. Kepler made over seventy different suppositions as to the shape of the orbits of the planets. Finally, assuming that the orbits were nearly elliptical, with the sun near one of the foci, he demonstrated that it would account for all the facts in the case. The demonstration rests upon this principle — that the hypothesis is the simplest that will account for all the facts.

Assumed propositions may, for the purpose

THE PLAN OF CREATION.

of argument, be divided into four classes, as follows :

First.—Comprehensible.

Second.—Incomprehensible.

Third.—Contradictory.

Fourth.—Absurd.

A proposition of the first class is one which the mind comprehends or understands—*e. g.*, that the earth is round, or that the moon is inhabited. The proposition may, or may not, be true; but in either case the mind comprehends or grasps it. It is not contradictory—it is comprehensible.

A proposition of the second class—the incomprehensible—is one concerning which the mind does not understand how it can be true. It possesses elements of which the mind has no knowledge. It is beyond the present grasp of the mind. It does not, however, contain within it any *contradiction*. To assume that at a given instant of time a thing both did and did not exist, is a contradiction. To assume that at one instant it did not exist, and at the next instant it did exist, is incomprehensible; but it is not

contradictory. The soul of a child at one time did not exist, at a subsequent time it did exist. How this occurs is incomprehensible, but it is not contradictory. A proposition of this second class may, or may not, be true. Proof may establish it, or may refute it, or may leave it in doubt.

A contradictory proposition is one which contains an affirmative and negative. The mind, therefore, clearly comprehends or understands how or why the proposition is not true. To assume that a thing is round and square at the same time, or is entirely black and entirely white at the same time, embraces a contradiction. Also, there is a contradiction in the proposition that matter, subject to attraction, remained diffused throughout space, in a state of rest, for any period of time, with nothing to prevent the attractive force from drawing it together at certain points. It is a contradiction to suppose that attraction, a power which *draws* together, did *not* draw together. All propositions of this third class are false—are self-destructive.

An absurd proposition as herein used is one wherein there is nothing incomprehensible or contradictory; yet it is so at variance with reason that the mind rejects it at once as false.

It will be observed that of these propositions the third and fourth classes are always false, viz: the contradictory and absurd. If a hypothesis belongs to either the first or second class, we adopt as true that which is the simplest or least complicated, and which will harmonize with all the facts. Of the first class this illustration may be given: either the earth revolves on its axis every twenty-four hours, or the heavens revolve around the earth. The first is the simpler hypothesis and is received as true.

To illustrate the second class of propositions — the incomprehensible — we offer this: that some being created matter from nothing, or that it came into existence without such a being. It is incomprehensible how any being could create something from nothing. But it is a less simple proposition to suppose that *nothing* from *nothing* created matter, or that matter created itself from nothing. Of the above propositions it is

simpler to suppose that some being created matter from nothing; and, in a choice from those propositions alone, it is to be selected.

If, therefore, all the propositions or hypotheses on a subject are reduced to the third and fourth classes, *i. e.*, the contradictory or absurd, except one which is incomprehensible, all must be rejected as false except that one, and it must be accepted as true.

CHAPTER I.

THAT THERE IS SOME GENERAL PLAN OF CREATION.

If there is a God, who has created all things, then there must be some general plan in accordance with which He created them. The parts of this general plan, considered as isolated facts, might, when compared one with another, seem to be in conflict, and to be inconsistent with each other. But if the whole plan and the objects to be accomplished are known, and the parts are considered, each in its proper place, and as a part of the whole, harmony must result, and no part will be inconsistent with the entire plan.

A person examining a train of cars sees at once that it is intended to move along with rapidity. On further examination he discovers the brakes. Here he finds something that to him is inconsistent with the other parts. The only use to which the brakes can be put is to

actually destroy the motion of the train. Let him be informed that the object of the train is to move at times, and at times to stop, then he at once sees that the brakes act in harmony with the general object. His knowledge of the plan is more extended. So it must be with God's work. If there is a God, who created all things, then when we know enough of his works, and are able to discover the general plan and object of his creation, and when we can consider the parts, each in its proper place, and with reference to the whole, we shall see the perfect harmony that must exist throughout.

After a sufficient number of facts in science are discovered, we may throw them all into one group and determine that which is common to all of them. This common principle, running through the whole group or class of facts, is the general plan. If we collect into one group all the facts of science, of society, of religion, of humanity, and of morals, and if there be a sufficient number of facts known, we can determine the general plan and object of the whole, unless the human mind is too limited in its capacity to comprehend them.

The object of the present work is to ascertain the general plan of which each fact in nature is a part. That general plan is THE PLAN OF CREATION.

Is there a God? Was matter created from nothing, or is it eternal? Is the soul immortal? Is the existence of evil, of sin, of death, of future suffering, consistent with the justice and benevolence of God? Has God made any revelation to man, and if so, is that revelation consistent with the facts of science? Who was Christ?

Can any or all of these questions be reasonably answered from the facts that exist independent of revelation and faith? We think they can. For if it is a *fact*, that there is a God, who created all things, and on whom nature depends for its existence, then it follows that if we can discover a sufficient number of the facts of nature, we shall finally reach a point in the investigation where nature depends on God for its origin, or where the creative act occurred. It is not probable that God so created all things as to conceal forever the con-

necting link between himself and the created. It must certainly exist somewhere. The only question is, where and what is it. Have we facts enough discovered by which to prove the existence of God? The same remarks apply to the other doubtful questions that have so long perplexed the mind of man.

If the existence of sin, evil, and death are parts of God's plan, then they are consistent with it. When men know enough of the general plan, and the proper place and function of the parts, then they will perceive the grand unity and the beautiful harmony pervading the works of the Creator. These are each parts of the general plan, and when a sufficient number of the facts, and the place each occupies, and the function of each part is known, reason and faith will unite, and doubt, skepticism, and infidelity will give way to the truth.

We, therefore, conclude this chapter with the proposition—that whatever has been created, and whatever laws have been established, have been in accordance with some general plan, and that all things, animate and inanimate, mate-

rial and immaterial, are moving on in pursuance therewith to accomplish its great final object.

CHAPTER II.

THAT MATTER WAS CREATED FROM NOTHING.

Bearing in mind the principles referred to in the introduction, we will proceed to investigate the following subjects: The existence of a God, and the origin of matter. The same evidence which proves the creation of matter also proves the existence of God. If matter was created from nothing, then there must have been a Creative Power. That power we call God. We, therefore, begin by investigating the origin or creation of matter.

The facts and laws of nature now known demonstrate that matter is not eternal, but must have been created from nothing. Incomprehensible as this may be, it is not contradictory. A general outline of the argument is as follows:

According to the facts and laws of nature as now known to science, the earth has not existed from eternity in its present condition ; neither

could it be eternal in its molten state ; neither could the matter, out of which the earth and heavenly bodies were formed, have existed from eternity scattered or diffused throughout space ; neither could matter have gone through an infinite series of changes. Therefore, it must have been created from nothing. The argument is based on the following law of nature : *That all force manifested in chemical and mechanical action sooner or later results in a state of rest, or equilibrium, which must be eternal, unless some external force disturb it.*

If a vessel be filled with chemicals, as metals and metaloids, or acids, bases and salts, intense chemical action will take place, and will continue until each atom of matter has united itself to that other atom for which it has the strongest chemical affinity. When this has taken place all chemical action will cease—an equilibrium will be reached. This equilibrium will be eternal, unless some external force disturb it.

If the bed of the ocean were filled with chemicals the same state of activity would arise,

and when each atom had united itself to that other atom for which it had the strongest chemical affinity, the same equilibrium would result in a given or fixed time. Likewise, if metals and metaloids in quantity equal to the quantity in the earth were brought together there would be reached, after ages of activity, an equilibrium. It would only be a question of time.

Finally, if metals and metaloids equal in quantity to that existing throughout space were brought together there would be the same activity—each atom would finally unite itself to that other atom for which it had the strongest chemical affinity, and an equilibrium would finally result. It would only be a question of a fixed number of ages. As the atoms of matter in our solar system are of a fixed number beyond our grasp of mind, so those ages would be of a fixed number, but beyond the power of the mind to compass.

This equilibrium or rest would be eternal, unless some external force should disturb it. But outside of the aggregate matter in space there is no force known to science or presumed

to exist. Therefore the equilibrium would be eternal.

The mechanical forces known to science all obey the same law and are hurrying on to the same equilibrium. Any number of forces acting produce a resultant, and at some certain point, proportionately affected by each force, is an equilibrium; so that any object operated upon by these forces will keep in motion, on the resultant line, until the point of equilibrium is reached. Then motion will cease and rest will ensue. That rest must be eternal, unless some external or additional force disturb it. The number of forces will only vary the length of time. All the forces operating on matter in space produce a resultant, and there must be some point where there is a centre—an equilibrium—toward which every atom of matter in space is surely moving. The line on which each atom is moving toward that centre is the resultant of the force that each other atom in the universe exerts upon that atom. "Every particle of matter in the universe attracts every other particle with a force directly as their

masses, and inversely as the square of the distance which separates them," is the law of universal gravitation announced by science.

Thus, undoubtedly, is produced the motion of all the heavenly bodies, and of all matter throughout space. Planets in their orbits, suns and systems in their courses, are drawn by unseen cords extending to them from each atom in the universe however distant. Comets and meteoric bodies pursue their apparently erratic courses on lines established by the same force. Here and there, far out in space, are *nebulæ* formed and forming from stray atoms of matter, which since the morning of creation have been moving on resultant lines through space, in weary journeyings to their present places, as points of temporary local equilibrium. All these aggregates are whirling through space in a mazy, mysterious waltz, rushing on in spiral courses to the central point of final equilibrium. And in localities, suns, planets, and satellites obey the same law, and move to local centres of rest.

What is thus established by general principles

of science, Herbert Spencer assumes to demonstrate, basing his proof on self-evident truths of science. That author maintains that : All masses, organic and inorganic, are undergoing the unequal operations of force upon their different exterior parts, as well as different amounts upon interior and exterior, by which slowly, yet surely, all undergo disintegration. All aggregates are crumbling. Nevertheless, under urgency of persistent force, agitating and diffusing through all things, the ultimate result will be an equalization. Force and matter will by necessary laws be so distributed that the struggle will cease and complete repose ensue. In the end a final equilibration will take place—a universal stagnation, an omnipresent death.

From this law it follows that the thing in a state of mechanical or chemical action can not be eternal in that state or condition. For all such action in a given time from its commencement results in an equilibration of the forces causing that action.

There is then a beginning to all such action—a point of time when it commenced. But

eternity is without a beginning. Therefore the thing in such a state of action can not be eternal in that state or condition. If eternal, it must have been eternal in some other condition where such action and such force did not affect it.

Applying the foregoing principles, the argument runs thus: The earth is now and always has been, since it was a sphere, undergoing chemical and mechanical changes, therefore it can not be eternal in its present condition.

The earth is now, and within its geological period has been, in a state of chemical and mechanical action. Internal and external changes are occurring. Volcanoes, earthquakes, geysers, and various other phenomena, are directly or remotely the result of chemical action occurring within the earth. The leveling of mountains and hills, the wearing away of rocks, islands, and continents, and the filling up of the ocean beds are some of the mechanical changes occurring on the surface of the earth.

This chemical action will cease when each atom has united itself to that other atom for which it has the greatest chemical affinity. The

mechanical action will cease when each part of the earth's surface is equidistant from the earth's centre, somewhat modified by the revolution of the earth on its axis. Or when by the loss of heat the earth may become a rigid frozen globe, having absorbed all its water and atmosphere. In which case mechanical action will cease. An equilibrium of the chemical and mechanical forces of the earth will then be reached. The law of equilibrium shows that the earth, therefore, has not existed from eternity in its present condition.

What is thus shown theoretically is confirmed, if indeed it needs any confirmation, by the teachings and investigations of geology. The further back we go the more active and the more marked are these changes. An examination of the earth's crust shows that the earth has been undergoing changes which were more violent the further we go back into the past.

Beginning with the present time, geology leads us back through the Quaternary and Tertiary periods. During the Tertiary period in the single district of Auvergne, in France,

were over sixty volcanoes. Whole continents were raised out of the ocean during these two periods by the forces acting within the earth. The Sahara Desert, Lower Egypt, and part of Arabia were elevated above the ocean. A large part of Northern Europe, of Asia, of North and South America were lifted out of the waters.

Passing by an indefinite break in the history of the earth, which geologists have not been able to fill up, we come to the Secondary or Mesozoic period. The strata indicate that the earth was subject to violent convulsions throughout this age. Passing over another period of missing links, like that between the Tertiary and Mesozoic, we come to the Paleozoic epoch. As we enter this period we ~~have~~ ^{leave} all that belongs to the Mesozoic age. We enter upon a different world, as it were. During this time the air was filled with carbon. All the carbon now in the coal beds and vegetation of the earth was then in the atmosphere. The earth was then inhabited by a few of the lower orders of animals. Still further back even these ani-

mals did not exist, a few marine mosses being the only traces of organic life. Deeper in the ages of the past we come to the metamorphic rocks. In these we find a few traces of organization; finally, even these disappear, and we find rocks that were once stratified, but in them are no signs of former life. Going still further into those hidden ages, through whose long vistas cycles dwindle down and seem but days, we come to the igneous rocks—rocks which were once molten. At that time the whole earth was in a molten condition. A fiery, molten ball, enveloped in a dense cloud of smoke, steam, and vaporized minerals, it went rolling through space in its appointed orbit. How long? We may not number the years, or the ages even, but they are of a fixed, a limited, number. To them there must have been a beginning as well as an ending. If we regard this as the primary state or condition of the earth it was impossible for it to have been eternal in that condition; for the radiation of heat would in a given time cool the earth, thus allowing a crust to be formed, just as has been done.

The amount of heat was limited and, however small the decrements might be, it would not take an infinite number of them to equal the whole original amount of heat. Chemical action could not have supplied heat or have kept the earth in a molten condition during all past eternity ; for this action must in a given time result in an equilibrium, so that it could not have been eternal.

There was then a time when this action began ; since then science teaches it has been diminishing down to the present. A time will be in the future when, by inevitable law, it will reach an equilibrium. This action commenced when the chemical elements were first brought together by attraction. By the laws of nature, then, we are compelled to admit, either that the earth was created in this molten form from nothing, or we are compelled to look further back in the limitless eternity of the past for the existence of matter out of which the earth was formed. It must then have existed scattered or diffused throughout space.

We must now leave the record of geology. It

can carry us no further into the past. Its work is done, and well done.

Astronomy next takes up the wonderful story and informs us that the matter out of which the earth and the starry hosts of heaven were formed was at a still more remote period, probably scattered or diffused in a gaseous or fluid condition throughout the boundless expanse of space. Already there have been eliminated from the problem the two quantities—that the earth is eternal in its present form, or that it could have existed from eternity in its molten condition.

It is very generally received as a true theory that the matter out of which all the worlds and hosts of heaven were formed was once scattered or diffused in space; and that attraction drew this matter together at various points, thus forming the earth and all other aggregates of matter. This matter could not have existed from eternity in a diffused condition, for the same force of attraction which eventually drew it together, forming these bodies in space, would in the beginning of eternity (if there could be

such a beginning) have drawn matter together. So the earth would of necessity be eternal (lacking a given period of time) in its present form. In such a case, chemical and mechanical action now operating would long ago have reached an equilibrium. If one were to announce that the sand of the Great Sahara Desert had remained from eternity above the earth *unsupported*, and that a few million years ago it fell to its present place, it would at once be pronounced impossible. For the *very instant* the sand was unsupported that very instant it would *start* toward the earth. It would not remain stationary a moment. So when matter first existed throughout space that instant it *started* to move together.

Will any one maintain that matter has been all past eternity in coming together? The distance from the point where each atom was located, while matter was diffused, to where that atom now is, is a limited distance, and however slowly matter traveled, and however great that distance may have been, it would only require a fixed time for each atom to pass over the dist-

ance. Countless millions of years are no more a part of eternity than a single hour.

The conclusion, therefore, follows: that matter has not existed from eternity diffused in space. It, therefore, must have been created from nothing. This probably was by the creation of the atoms in the diffused state, or at some time prior to the earth's existing as a molten globe.

The only apparent escape from the conclusion that matter was created from nothing is one of the following:

First.—That some repelling force, of greater power than attraction, kept matter scattered throughout space, during eternity past, and that a certain number of ages ago that repelling force ceased to exist.

Second.—That during eternity past matter existed motionless and without attraction, until a certain number of ages ago, and that then attraction began.

Third.—That the atoms of matter were equidistant from each other and co-extensive with space, so that each atom was equally attracted

in every direction, thus producing an equilibrium in the diffused mass.

Fourth.—That matter has gone through an infinite series of changes.

The first hypothesis is not true ; for if a repelling force kept matter scattered throughout space during eternity past, it would continue to do so forever. If this force gradually diminished until it ceased to exist then it could not have existed from eternity; for it must have been a finite force, and each decrement reduced it until it ceased to exist. Now, however great the original force, and however small each decrement, it would only require a given time to reduce it to nothing. Therefore eternity past has not been spent in decreasing such a finite repelling force, reducing it to nothing. An infinite force could not be decreased, but would forever remain keeping matter diffused. The hypothesis is impossible. It involves the contradiction, that to remove a finite number of decrements has occupied an infinite time. The hypothesis is, therefore, not true.

The second hypothesis can not be true, that

matter existed during eternity past without attraction until a certain number of ages ago. For attraction is an essential property of matter without which it could not exist. That which could exist without attraction would not be what we now call matter. It would be something else. We are now dealing with facts as known and forming therefrom a theory. The fact is that attraction now exists inseparable from matter. It is a law of matter—an essential property thereof. It is one of the immutable laws of nature. If it did so exist without attraction, whence then came attraction? What caused it to act? It will be time enough to further consider this proposition when some one affirms it, and furnishes any fact or evidence in support of it.

The third hypothesis, that the atoms of matter were equidistant from each other, and co-extensive with space, so that each atom was equally attracted in every direction, thus producing an equilibrium in the diffused mass, can not be true. For if an equilibrium once thus existed it would be eternal. Attraction being

once in equilibrium, it could not disturb itself, and the present order of motion never could have occurred. The truth of this hypothesis would contradict the entire present order of motion, and is therefore impossible.

The remaining hypothesis, that matter has gone through an infinite series of changes, is equally untenable. A series of changes implies that a force is constantly changing. That force which produced a change would forever keep matter in the new condition, unless some new force overpowered the one which preceded it. This could only occur by reason of the first force diminishing until it became less than the second, or on account of the second force increasing until it became greater than the first. The first supposition can not be true, for it implies that a force in nature has, in part or in whole, ceased to exist. That force must have had a beginning, since which time it has constantly diminished. The whole of the original was equal to the aggregate of the decrements. The force was limited, therefore was not eternal. It must have been created from nothing.

But, assuming that there is no creative power, it follows that no such force ever existed, and subsequently ceased to exist either in part or as a whole.

That a second force increased until it became greater than the first one, and thus produced a change, implies that at some time an increment of force was added to the original, then others, until by addition the second force became greater than the first. This involves the creation of each increment of force. And we thus reach the same conclusion as before. Again, each force being greater than the former, the succeeding change would be more violent, and no equilibrium ever could be reached.

The force which produces an equilibrium must be greater than or equal to all others combined which tend to prevent an equilibrium. The force which is producing an equilibrium is resistance, or the impenetrability of matter.

When two atoms of matter are drawn together they are at rest relatively to each other. The motion toward each other has been destroyed by the resistance each atom makes to the ad-

vance of the other. So a chemical force ceases to act when each atom is attached to that other atom for which it has the strongest chemical affinity. The chemical force, having brought the proper atoms together, ceases to produce motion or further change. It remains in equilibrium.

An infinite series of changes requires the creation or destruction of an infinite number of new forces at different times. Whereas, on the supposition that there is no creative power in nature, the theory of an infinite series of changes becomes impossible—it involves a contradiction—to-wit: a force created and no creative power.

In conclusion, as the earth is not eternal in its present condition—nor was it eternal in a molten state—and as matter did not exist from eternity diffused in space, and as it did not go through an infinite series of changes, therefore it must have been created from nothing. This is incomprehensible, but not impossible. We do not understand how it is so, and we can not say it involves a contradiction. All the other theories do involve a contradiction, and are therefore impossible, and can not be true.

The whole argument is reduced to this: If matter has always been subject to its present properties and laws, it can not be eternal. It has always been subject to its present properties and laws, therefore it can not be eternal. It must have been at some period created.

CHAPTER III.

THAT THERE IS A GOD, OMNIPOTENT, ETERNAL, UN-
CHANGING, INFINITE, AND OF FREE WILL.

As matter was created from nothing, it follows as an irresistible conclusion that there is a Being who created it. If matter existed without attraction, or other of its present properties or laws, then since inanimate matter from inanimate matter could not give to itself new and theretofore unpossessed properties, there must be a Being who did create these properties. Therefore, whether matter is, or is not, eternal, there must be a Being who either created matter from nothing, or who subjected matter to its present properties and laws. Various names are used to designate this Being. He is called by some—The Great First Cause, The Unknown, The Unknowable, The Infinite. He is called by others—God. The name makes no difference. In each case it is used to designate the same Being, the same Power.

This Being is omnipotent, eternal, unchanging, infinite, and of free will. Omnipotent means all-powerful—having power greater than all, or over and above all other power or powers combined.

He created matter out of nothing ; He caused the laws governing matter ; He created life, and the laws governing life. These embrace all things, so far as we know, exterior to God. Therefore, if he had the power to create these things, His power is greater than the power in all these things combined. He is all-powerful, omnipotent. How much greater His power is than the power thus indicated we do not know. We can only measure power by the result it accomplishes. His power accomplished the creation of *all* matter, and life, and the laws governing them. We know of nothing else, hence He is *all-powerful*—*omni-potens*—as to these things. Beyond this measure of power it is useless to speculate.

He is eternal. For if not, then since matter is not eternal, there was a period in eternity past when neither matter nor a Creative Being

existed. *There was nothing.* How then did nothing from nothing create an Omnipotent Being, or even matter? He is therefore eternal.

He is unchanging. If not, then His powers or attributes are either increasing or decreasing. If increasing, then there must be an increment either of constant or irregular addition.

Now, going further and further back into eternity past, and taking away each increment by which He has been increased, there will finally be taken away the last increment, and there will be nothing left. A period in the past is thus reached when there was no God. But it has already been shown that He is eternal.

If His powers or faculties are decreasing, then there will be a time in the future when there will be no God. For decrement after decrement being removed, there will finally be nothing left. This implies that God has not the power to prevent His own annihilation, and that there is a power superior to His. But in the subsequent pages it is shown that no such power could exist.

Therefore, we conclude that He is neither increasing nor decreasing; that He is the same in every respect yesterday, to-day, and forever. He is the unchanging One.

He is infinite. This word is from two Latin words, *in* meaning *not*, and *finire*, *to bound*, *to circumscribe*, *to limit*, *to end*. This Being is not bounded or circumscribed by matter in space, for He is the Creator. The things created can not limit the Creator. Neither can the created beings limit or circumscribe Him. As author, or establisher of all forces and laws, He is above them, and not limited or controlled by them. Eternity past or future runs not beyond His existence, for as shown, He is without beginning of days or end of years. He is, therefore, not bounded, circumscribed, or limited; neither is there any end for Him. He is infinite.

He is of free will. As matter is not eternal, there was a time in the past when nothing but God existed. There was nothing of which we have any indication, external to Himself, to compel Him to act or to refrain. If He acted, it was because He willed it. If some external

thing compelled Him to act, that thing must be co-existing with God, eternal as He is eternal. Otherwise, God of His own will, caused or created that which compelled Him afterward to act. If the thing is eternal, then that thing which compelled Him, a certain number of years ago, to create matter or give it its properties, and to establish the present order of things, would in the beginning of eternity (if such a time could be) have compelled Him to create or establish them. Lacking that certain number of years they would be eternal, which is a contradiction; for no given number of years deducted from eternity diminishes it. If it was not powerful enough to compel Him to act, until a certain number of years ago, it was not infinite. Infinity can not be increased.

Going back into the past further and further, at the same time taking away each integral by which the power was augmented, the power which by these increments became the cause of action finally becomes nothing. What started this power or created its increments? To say that it was the nature of the power so to be,

and so to increase, is the same as to say that it is God's nature which compelled Him to do as he has done. If His own nature has compelled Him to create the present order of things a certain number of ages ago it would have compelled him in the beginning of eternity (if such a time could be) to create them. This is the same hypothesis heretofore shown to be impossible.

The conclusion, therefore, must be that there is a God of free will, who, existing through all eternity, did, when it pleased Him, establish of His own free will the present order of things.

The conclusions reached in this chapter are based on the immutability of the law of nature—that matter and its properties are co-existent and inseparable. If we assume that this law is not true, then there must be a God who created or established these properties, and the laws governing matter. We see no escape from the conclusion that the laws and facts in nature establish the proposition that there is a God, omnipotent, eternal, unchanging, infinite, and of free will.

CHAPTER IV.

THE PLAN OF CREATION AND ITS GENERAL CHARACTERISTICS.

It being established as a fact that there is a God—omnipotent, eternal, unchanging, infinite, and of free will—we ask at this time to be allowed temporarily to assume as true that God is a being of perfect and infinite benevolence.

Kepler assumed that the planets moved in elliptical orbits with the sun near one of the foci. Having assumed this, he demonstrated that the known facts relating to the motion of the planets would thus be accounted for. It was the simplest hypothesis that would agree with the facts. Therefore, the assumed hypothesis is considered as true. From this proposition many other facts, before unknown, were deduced as conclusions, and the number of known facts greatly increased.

Now, assuming that God is a being of perfect

benevolence, we propose to show what plan of creation would be adopted, and how that plan would harmonize with the known facts ; and by reason of its harmonizing with the facts the truth of the hypothesis becomes highly probable or established. Benevolence is an active principle or faculty. Its very name implies that it confers enjoyment and good on others than its possessor. *Bene volens*—well acting or willing. Hence, the assumed perfect benevolence of God could not, and would not, exist without his conferring enjoyment and happiness on others than himself. He would, therefore, call into existence beings capable of enjoyment. Perfect benevolence would be satisfied only with *the greatest enjoyment, for the greatest length of time, to the greatest number, with the least suffering to the fewest individuals.*

We thus arrive at three important conclusions:

First.—There would be a creation of beings capable of enjoyment.

Second.—The great final objects of such a creation would be the greatest enjoyment, for the greatest length of time, to the greatest num-

ber, with the least suffering to the fewest individuals.

Third.—These objects could be accomplished only by some general plan, perfect as a whole and in all its details. This general plan we designate THE PLAN OF CREATION. It embraces every created thing, from the highest archangel or spiritual being (if there is such), down through all the forms of animal and vegetable life to matter; embracing it in all its forms and extent, from the atom to the worlds, systems, and universes that may exist throughout the infinite depths of space. It embraces all these objects, from the time when the first creative act occurred, on down through time to the end thereof, and on, on through the endless ages of the future, so long as any of the things created shall endure.

There was then a period in eternity past when God, existing alone, commenced to create beings for the purpose of conferring the greatest enjoyment, for the greatest length of time, on the greatest number, with the least suffering to the fewest individuals. Then was initiated

his PLAN OF CREATION, measured in its extent by his omnipotence, and perfected by his infinite wisdom. He knew the length and breadth of this plan. He knew it in all of its details, and in all of its workings, in all of its effects, from the least to the greatest, from the first to the last. He knew the end of it from the beginning, with all the intermediate events. Why should he not? He formed it. Does not he who forms know what he has formed?

A plan of creation implies a law co-extensive with the plan. The mode or manner, in or by which the plan operates, is the law of the plan of creation. Therefore, when God initiated the plan of creation he also established the law or manner by which this plan should be carried into effect. The manner in which each division, subdivision, individual, and organ of an individual moved on to its destiny would be the law thereof. The manner in which matter evolved all of its phenomena would be the law or laws of matter. The manner in which life appeared at the proper times, and proceeded to accomplish its mission, would be the law of life.

The manner in which beings capable of enjoyment attained it, would be the law of enjoyment. Law would, therefore, govern the whole from atoms to aggregates.

CHAPTER V.

WHAT KIND OF BEINGS WOULD BE CREATED, AND THEIR NUMBER.

In the preceding chapter we arrived at these conclusions :

First.—There would be a creation of beings capable of enjoyment.

Second.—The great final object of such a creation would be the greatest enjoyment, for the greatest length of time, to the greatest number, with the least suffering to the fewest individuals.

As matter is not capable of enjoyment, its creation would not satisfy any of these conditions. There would then be a creation of sentient beings at least capable of the lowest enjoyment—that is, of barely distinguishing between the sensations of pain and pleasure. This would satisfy the first requirement. But the second proposition requires the *greatest* enjoyment. To

satisfy this condition, we at once pass from the being capable of the least to the being capable of the highest enjoyment, whatever that being may be. It must be something different from matter.

Let it, therefore, be called spirit or mind to distinguish it from the being above referred to least capable of enjoyment. Such a being would possess all the faculties of enjoyment that man has—intellectual and moral—and other unknown faculties, if there be such. It would be free from many or all of the causes of suffering to which man is subject, especially such as arise from the connection of mind with matter. For the purpose of this argument, let this being or spirit, capable of the greatest enjoyment, be called an archangel.

The second proposition requires not only the greatest enjoyment, but also that it should be for the *greatest length of time*. The greatest length of time is eternity. Hence, this being, this spirit, or archangel, would be *immortal*. Referring again to the second proposition, the great final object of this creation would be the

greatest enjoyment, for the greatest length of time, *to the greatest number.*

Let us now proceed to satisfy this third term of the equation, to-wit: to the greatest number. Before proceeding further it is necessary to clearly define the proposition before us, or a grave error may result.

An infinite number is the greatest number. The reader might conclude that an infinite number of archangels, each a duplicate of the first, would alone satisfy the equation, as an archangel is here assumed to be capable of the greatest enjoyment. But this is not the case. For if they were each identical with the first they would each have the same thoughts at the same time, and would say the same thing at the same time. An infinite amount of monotony would result, which would make the amount of enjoyment less than the greatest enjoyment. Let each archangel vary a little from the others at the time of his creation in the strength of one or more faculties and variety results. This variety at once contributes to the greatest enjoyment. How many faculties, how many vari-

ations of each faculty, and how many combinations representing an individual archangel are possible, each differing from all the others—not a duplicate to be found, yet each one an archangel ; all belonging to one order, created with a given amount of knowledge, but each varying from the others, and that variety a source of enjoyment to all. The number would not be infinite, but would be limited to the number of combinations and variations.

After filling out this order of archangels, the equation is not satisfied. The *greatest* enjoyment to the *greatest number* is not yet completed. To create another group of archangels would be to duplicate each one created ; and for that matter duplicate it an infinite number of times, and again produce monotony. But create a lower order of beings, less developed in their whole class of faculties, having a less amount of knowledge at the time of their creation, and variety would again result, thereby aiding to produce the greatest happiness to the greatest number.

To distinguish those of the second order from

the first, call them angels. Each one, when created, would vary from the others in its combination of faculties, the same as in the higher order.

Order after order would thus be created, each a little lower than the preceding one in strength of faculties and amount of knowledge at the time of its creation. Evidently an order would be reached, so low in the scale of existence, that it would necessarily be created without any knowledge—or some of the faculties would be omitted, or both might occur.

Before proceeding further with this branch of the subject, we wish to take up another matter which will materially assist the reader in understanding the creation of the lower order of beings. We refer to the laws according to which enjoyment is attained. From the consideration of these laws will more fully appear other characteristics of the different orders of beings that would be created, to fill out the PLAN OF CREATION.

CHAPTER VI.

THE LAWS ACCORDING TO WHICH ENJOYMENT IS ATTAINED.

In the preceding chapter was shown the kind of beings that would be created, and that each would be created with certain faculties of mind and with a certain amount of knowledge. But shall those faculties forever remain as at the moment of creation? Shall the amount of knowledge with which each being was created forever remain as at first? If so, then the enjoyment would ever be as in the beginning. The same knowledge, neither more nor less, would become monotonous. The greatest enjoyment would not thus be attained.

If, on the other hand, the faculties became stronger and stronger, the capacity for enjoyment would be greater and greater, and as the amount of knowledge increased, so would the enjoyment. The greatest enjoyment for the

longest time, would require that these beings should, during eternity, constantly increase in their capacity for enjoyment and in their amount of knowledge. And as to capacity and knowledge, there would be no limit. The finite may constantly approach the infinite, but can never itself become infinite.

There must be some mode or law established whereby the capacity for enjoyment may be increased, and whereby more knowledge may be acquired. This can best be done, and can only be done, by establishing an invariable connection between cause and effect. Like cause must always produce like effect. If this were not the case, then the cause which at one time produced enjoyment, at another time might produce pain. That which would increase knowledge at one time would not increase it at another. The same cause not producing the same effect would render it impossible for the greatest enjoyment to be attained by the greatest number, for the greatest length of time, with the least suffering to the fewest individuals.

The first law, then, by which the greatest en-

joyment could be attained, would be that the same cause shall always produce the same effect. In order then that these beings might attain enjoyment, there would be established a vast number or series of causes, which would, when followed out, produce enjoyment.

But these beings are created with a capacity for enjoyment and knowledge that forever increases. Therefore, the causes of enjoyment must be infinite, or else the time will arrive when they will be exhausted, or when new creations must occur.

It evidently follows from the foregoing that the second law by which the greatest enjoyment could be attained would be, that these beings must exist, or act in accordance, with this series of causes.

The causes of enjoyment may be interior or exterior to the being. The interior are consciousness of its own existence, and such reasoning as may result from that knowledge. The exterior causes of enjoyment are all things that exist exterior to the being.

To illustrate: The first archangel when cre-

ated was alone. His only source of enjoyment was his consciousness and such thoughts as were awakened by his own existence. But when the second being was created, this act of creation was a source of knowledge and enjoyment to the first. The two could study each other. Their class of thoughts were different, and each was a source of enjoyment to the other.

As each successive being and as each successive order was created, each was a source of enjoyment to the others. Those of the higher order would communicate their knowledge to those of the lower orders, and each would do what produced pleasure to himself and to the others.

The sources of enjoyment would be infinite, for God himself would create the causes, or rather God as manifested in acts of creation, or otherwise, would be the great cause of enjoyment. The creation of each archangel was but a manifestation of God, or of the idea which God entertained on that subject. Therefore, that these beings might have the greatest enjoyment for the greatest length of time, it would

be necessary that they should know what causes would produce enjoyment, and that they should know in what relation to place themselves to those causes. This would be done either by their being created with sufficient knowledge, or by their being subsequently informed on the subject.

The first archangel, therefore, was created with sufficient knowledge of this law and of these causes to enable him, by proper use of his faculties, to select such causes as would produce happiness. The faculties with which he was created would enable him to study out this law as it applied to new things occurring during the ages of his existence. What knowledge each lower archangel lacked at the time of his creation would be imparted to him by the higher, thus giving the enjoyment of teaching and learning.

From the proposition that the faculties of these spiritual beings would have the capacity to forever increase in strength and in the acquisition of knowledge, we arrive at the conclusion that there would be created or estab-

lished an infinite number of causes, or series of causes, of enjoyment, and that the same cause would always produce the same effect. From the foregoing we see more clearly the second law, that enjoyment would be attained by these beings acting, or existing, in accordance with these causes, or series of causes. If these beings obeyed this law, they would have enjoyment. If they neglected it, or acted contrary to it, enjoyment would not be attained.

It can readily be seen, that in creating successive lower orders of these beings, each with less knowledge than the preceding, an order would be reached which, at the time of its creation, would have no knowledge of these laws, or it would be wanting in some of the faculties with which to apprehend them.

We are thus brought to consider whether there could be created inferior orders of beings, lacking more or less faculties given to the higher orders. The further question arises, What other sources of enjoyment can be called into existence in order to accomplish the great final objects of the PLAN OF CREATION?

CHAPTER VII:

THE CREATION OF MATTER AND THE PURPOSE FOR WHICH IT WAS CREATED.

Having created all the various orders of angelic beings to have enjoyment themselves, and as sources of happiness to each other, the question arises—Can there be created any other sources of enjoyment? If so, they must be created in order to produce the greatest enjoyment to those beings already in existence.

Whatever was created should be on such a scale of magnitude and variety that it would be a constant and inexhaustible source of enjoyment throughout eternity. God, being infinite, never could be seen or understood by the finite created beings. But his acts of creation and the results thereof would be the avenues through which his creatures could ever learn of Him. Hence we are led to expect a wonderful creation of some kind besides the creation of angelic orders.

God and these created intelligences alone inhabited the solitary, boundless, universal void. The creative power is put forth, silently, without pomp or display, and instantly in the void depths of space is matter. Laws are at the same time established over this substance, so that the grandest, most complicated, and most beautiful results will follow. Cause and effect are established, and it is so ordered that a record of events shall be made, which in future ages may be traced back by beings who may thereafter be created; the very act of tracing back being to them a source of enjoyment.

The thrill of joy and awe that stirred the hosts of angelic beings when this great act, the creation of matter, took place may be faintly conceived, but can not be described. Something from nothing, and where the limits thereof?—all controlled by laws that will produce ever varying phenomena until an equilibrium is reached. Ere the first emotions of rapturous pleasure have died away these beings perceive that this mass of matter is already in motion.

Attraction is acting on and agitating the mass throughout. In obedience to law, here and there, this matter collects in nuclei or centres. Spheres begin to form, and moving on the resultant lines of attractive forces are drawn into fixed orbits. Condensation of matter causes light and heat to spring out of the darkness. Change after change, physical and chemical, in rapid succession occurs, each developing new wonders to those beholding. Systems and universes are grouped in order. Resulting forces hold planets, comets, meteors and systems in trackless curves. Suns are speeding their rays of light through measureless space. Suns, planets, and satellites are revolving each in its proper place, and their number countless.

Great as the intelligence of the angelic beings was, they must have paused and in one voice said, Who can understand God? Who by searching can find him out? Marvelous are Thy works.

Bear in mind that this creation of matter is for the purpose of producing the greatest enjoyment.

It must be expected that the movement of each atom, and each aggregation of matter, will be in accordance with this object. There is a best in each act and movement. That which is best alone satisfies the condition of the PLAN OF CREATION, to-wit.: the greatest enjoyment. Therefore, the movement of matter in atoms and in aggregates and all phenomena evolved therefrom, and all laws relating thereto, would be such that no other movement, phenomena, or law could produce greater enjoyment as a whole.

CHAPTER VIII.

THE CREATION OF BEINGS WHEREIN LIFE AND MATTER
ARE UNITED. THE EXTREMES OF THE CREATION OF
BEINGS CAPABLE OF ENJOYMENT.

Since God commenced this plan of causing the greatest enjoyment, for the greatest length of time, to the greatest number, he has presumably made two classes of creation, thus far mentioned.

First.—Angelic beings of different orders, and in vast numbers, capable of the greatest enjoyment.

Second.—Matter subject to laws that will produce the greatest variety of phenomena, and thereby the greatest variety of enjoyment.

Is the work complete? Can infinite wisdom and omnipotence do no more? The time arrives, and the third part of the plan is initiated—the union of spirit or life with matter. Two objects will be accomplished by this.

New beings capable of new enjoyment will be brought into existence, and they will also be objects of study and enjoyment to the angelic beings already created. Between what extremes would this new combination or creation take place? Evidently, from the being capable of a single pleasant sensation, up to the being capable of the greatest enjoyment—that is, of beings where spirit or life was united with matter.

We are now able to perceive the extremes of God's creation of beings capable of enjoyment—from life connected with matter, and capable of a single pleasant sensation, having but the one faculty of feeling, up through successive higher orders, having more numerous faculties of pleasure, up through man to the highest archangel—from the protozoa through the sponges, mollusks, radiates, and vertebrates to man, and on from man to the highest order of beings.

Let all below angels or spirits be called animals, from man to protozoa.

The limit of beings capable of enjoyment is, therefore, from the protozoa or sensitive plant

to the highest created beings. The sources of enjoyment to these beings are the beings themselves ; matter and its laws, and the union of spirit or life with matter.

Following this to complete the list is *life, without even sensation*, connected with matter, called vegetable life. And beyond this vegetable life, shadowing off even into almost life, is crystallization.

Without going into a wearisome detail of *a priori* theorizing and specification of corresponding facts, the reader's attention is called to the remarkable gradation in capacity for enjoyment, both as to number of faculties and their strength, existing from the lowest to the highest of the things created. The extremes are from the minutest insect, enjoying a single sensation of pleasure for a moment, to the greatest created intelligence, enjoying the pleasure of an infinite universe for eternity.

The vegetable kingdom commences merely with life or vitality and matter without sensation, as trees and grasses. As the animal kingdom is approached, first are met the sensitive

plants ; then sponges and protozoa, showing slight voluntary motions and faint signs of sensation ; next the lowest order of mollusks, with voluntary motion and sensation. Progressing upward in the scale we arrive at the radiata, an order endowed with full voluntary motion, and with organs of sensation well developed. Above these the articulata and vertebrata, having the utmost freedom of motion, with the most perfect organs of sensation. As the higher classes of vertebrata are examined, we find the faculties for enjoyment of a higher and more active order. The increase in both respects is manifest in the mammalia, where rising in this scale are the monkey and the ape families.

Finally, man comes into existence having the greatest number of faculties in the most active and perfect condition. In the human family variation occurs. No two are alike, and probably there never has been a duplicate man, one who was a *fac simile* of another, in any age of the world.

CHAPTER IX.

THE LOWER ORDERS OF ANIMALS ARE MORTAL. WHY
THE ANIMAL KINGDOM WOULD BE CREATED ; AND
THE ORDER IN WHICH THE ANIMALS WOULD BE CRE-
ATED.

It has already been shown that the PLAN OF CREATION involved the existence of a class of beings wherein matter and life were united—from the lowest forms of organized life up to man, the highest. In a former chapter it was shown that the angelic beings created for eternal enjoyment would be immortal. How would it be with the lower orders of organized life? Are they immortal—the oyster as well as man?

It was shown in Chapter VI that there was a law through which enjoyment would be attained. It would be by establishing a never-failing connection between cause and effect, and by establishing an infinite series of causes, which would produce happiness, provided the individual

placed himself in proper relation to the causes. In other words, if the being lived according to this law it would have enjoyment. But this requires intelligence to know what that law is. And if a being is created so low in the order of existence that it has not this intelligence, it would be as liable to violate the law as to obey it. Hence, when an order is reached, where the beings would thus, by violating the law, cause to themselves more suffering than enjoyment, they would not be immortal.

Again, the avenues of enjoyment for the animal kingdom are two-fold:

First.—Through the mental faculties.

Second.—Through the organs of the body.

The highest order—man—has both ; the lowest order probably has only the latter. And if a change of surrounding conditions should destroy these material bodies, as means of enjoyment, then the being, not having any other organs of enjoyment, would presumably cease to exist.

The laws governing matter are such that at certain stages the changes through which it

goes would destroy these living organized bodies. Such was the case in the past when the earth was in a molten condition. Living organism could not then exist. At a later time, during the glacial period, many forms of life could not endure the cold, and perished from the earth. In the ages of the future the earth may lose its heat by radiation and become a rigid frozen globe, incapable of sustaining animal life. Our solar system moving in an elliptical orbit around some great central sun or point may at its perihelion or aphelion have extremes of heat and cold sufficient to destroy present forms of life. Or, moving in this great orbit, may in its course approach other suns or recede from them, causing the same results as above indicated. All these, which are possible, would totally destroy the physical organism, thus leaving no source of enjoyment to that class of beings whose enjoyment was through the organs only.

Therefore, somewhere between man and the lowest order of the animal kingdom would be the dividing line between mortal and immortal

beings. It is not necessary to show where that dividing line is. That it exists somewhere between man and the protozoa is very probable.

But why create any except immortal beings? For this reason: Suppose that none were created but the immortal. Then there would be uncreated this lower order. The plan of the greatest enjoyment to the greatest number requires that all should be created and have their day of enjoyment, and be sources of enjoyment to the higher beings. The whole creation of God is living out, each its life of enjoyment, and in its mechanism and life furnishes enjoyment to the others.

With this in view, we turn to consider the order in which the animal and vegetable kingdom would be created. Angelic beings having been created, and matter having been created, subject to laws, and those laws having operated to form suns and worlds, and these worlds having cooled off to a proper temperature, there was created vegetable life. At first such as would exist in the highest heat. Animal life, protozoa, or whatever it may be, having some

enjoyment, and being a source of enjoyment to the angelic orders, would appear as soon as such existence were possible. The changing or cooling of the earth gave rise to conditions for other higher vegetable and animal life ; and they were created different from the former ones. So, age after age, new and higher forms of life occurred, having more organs of enjoyment, and being objects of enjoyment to the intelligent beings. The changing conditions of the earth's temperature, and the purification of the air, with other changes, destroyed one order and called out by creative power a new one, adapted to the new conditions. As each disappeared it left a record in Earth's strata for future use.

Finally, in the fullness of time, a being was created with a capacity for enjoyment that would ever increase. To him were given such faculties of mind, that he could understand the law of cause and effect by which enjoyment would be attained. A being with memory, whereby knowledge once acquired could be forever retained. He could by reason, and by his other faculties, inquire into the laws and ob-

jects of nature beyond the immediate reach of his material organs. This being was *man*. He, having such mental faculties as could exist and enjoy without being connected with matter, was created so that his soul or mind would exist forever.

We have now hastily run over the *Plan of Creation*, showing some of the leading facts which would naturally result from the act of causing the greatest enjoyment, for the greatest length of time, to the greatest number, with the least suffering to the fewest individuals. A recapitulation shows—

First.—The creation of different orders of angelic beings in vast numbers, capable of the greatest enjoyments, as individuals, for the greatest length of time.

Second.—The creation of external sources of enjoyment, to-wit.: Matter on such a grand scale that, subject to laws producing constantly changing results, it would for eternity be a new and ever varying source of instruction and pleasure.

Third.—The further creation, or union, of life

with matter producing new sources of enjoyment, and new beings capable of enjoying.

Fourth.—The establishing of an invariable connection between cause and effect, so that the same cause of enjoyment would always produce the same effect—this law also being called the law by which enjoyment is to be attained.

Fifth.—God originally being the only one inhabiting eternity, was and is the cause of all enjoyment. Each and all acts of creation, and all laws established, are only the manifestations of His plan.

CHAPTER X.

THE CHRONOLOGICAL ORDER OF CREATION.

In order to produce *the greatest enjoyment*, it was necessary to create a being capable of the greatest or most intense enjoyment in every respect. This could not be done unless voluntary action, or freedom of the will, was allowed.

Take away freedom of the will, or voluntary action, and enjoyment results only as the being is acted upon. Like a harp, it may have great latent powers, but it requires an external cause constantly operating upon it. When that cause ceases, all is silent. Give freedom of the will, or voluntary action, to a being and it at once has a new pleasure. It pushes out in all directions with its faculties, and by that act has enjoyment from a source that otherwise would not exist.

It has been shown that the manifestation of God through his various acts of creation, would

be the sources, or external causes, of enjoyment; that the law of enjoyment, or the law by which enjoyment is attained, is based on the connection between cause and effect, so that the beings may follow out and investigate these causes. Freedom of the will implies the power of a being to refuse or neglect to select such causes, and such a course as would produce enjoyment. Therefore, to urge the being on in the proper course, and to prevent it entering upon a course that would fail to produce enjoyment, it would be necessary, and an act of benevolence, to hedge up the wrong course with that which would produce pain.

And again, to prevent these beings from ignorantly doing the wrong, it would be necessary for the first beings to be created with sufficient knowledge of these causes to enable them to make proper selections.

If matter were created first, no beings would have had the pleasure of beholding that act, and the early phenomena attending it.

If beings with little or no intelligence had been first created, or created with limited and

local faculties for observation, they would not comprehend or fully enjoy the phenomena of creation. Therefore, that the greatest enjoyment might arise on the whole, it would be necessary to create first, beings with great capacity and with high intelligence, so that they might have the enjoyment resulting, not only from the first act of creation, but from all phenomena resulting therefrom.

We thus arrive by another line of argument at the same conclusion, that the highest order of intelligent beings would be first created. This would be filled out with individuals of the highest intelligence. After that would follow the creation of each lower order, until the lowest order was created and filled with individuals. There would thus be prepared all the angelic hosts ready for, and capable of, beholding and enjoying the creation of matter and life and all the phenomena evolved therefrom. The lower beings could be taught by the higher, thus giving this pleasure, to the one to impart knowledge, to the other to receive it.

We must bear in mind, that every source of

enjoyment, however small, must be caused in order to produce the greatest enjoyment.

These spiritual beings beheld matter spring into existence, and saw the laws operate thereon; and when the worlds, under those laws, were formed and cooled sufficiently, so that the heat would not destroy life, there would be created whatever beings could exist. First protozoa, millions of which animated atoms would be called into existence for their moiety of enjoyment and for the enjoyment they would furnish the intelligent beings, who witnessed their creation and duration; but as the condition of the earth changed, new and more complicated beings could live, then the creative power called them into existence.

It matters not, whether the creative power was called forth at each successive appearance of life, or whether that power established in the beginning a law of life, so adjusted that whenever the proper moment arrived life emerged or evolved apparently from the surroundings. It matters not in the investigation whether each child born is a new creation of life, or whether

the circumstances combined produce life. It all originates in the creative power of the great First Cause, who makes each special creation, or who established in the beginning the law by which each life appears at the proper time.

But as these first temporary beings had their individual enjoyment and were sources of enjoyment to the beings who contemplated them while existing, so their remains are preserved as fossils for the contemplation and enjoyment of that future race of beings, man. In the rocks and geological formations of the earth this benevolent Being fixes an enduring record. Nothing lost—all contributing to the greatest enjoyment of the greatest number. Time rolls on and the earth is ready for man. The creative power calls him into existence, having preserved in the laws governing matter, and in the earth's formations, a record of events that had preceded him for his investigation and enjoyment.

While, therefore, the creation of spiritual beings would evidently be from the highest to the lowest, the creation of the animal kingdom would be from the lowest to the highest.

This plan of creation contemplates future changes in the forms of matter through the eternity to come. For if matter should undergo no more changes in the aggregate, all that they now display would in time be completely known to these beings. Thereafter nothing more could be learned.

As change in matter is therefore an inevitable result of the present laws, these beings created and connected with material bodies would in the great change of matter, under the general laws, have their material bodies changed or destroyed. Hence this connection of life and matter must be temporary.

Let the reader cast his mind's eye over this plan of creation; beings to be created, immortal with faculties intellectual and moral, ever growing, expanding, and increasing; the stage of development never to be reached, where it will be said nothing more can occur to produce enjoyment. And to furnish an inexhaustible source of enjoyment, there is created matter throughout the boundless depths of space, subject to laws which will constantly evolve new

changes, and produce new results. From this, and from new creations in the endless ages of eternity, there will be evolved new objects for investigation by these beings, for whose enjoyment they were or shall be created. Running down the scale, we find that every order of beings presumably would be created, from that capable of the highest enjoyment for eternity, down to the lowest having but a single sensation of pleasure.

The plan of creation, causing the greatest enjoyment to the greatest number for the greatest length of time, can embrace *no less than* the foregoing. How much more it may embrace may not now be known to man while in the body.

In the foregoing chapters we have necessarily gone much into the domain of speculation, and have tried to show what would, according to reason, result from a certain given or assumed proposition, to-wit.: "That God is a being of perfect benevolence."

So far our investigation has been for the purpose of ascertaining as nearly as possible the

plan as a whole and its extremes in general terms. Therefrom we may determine the relative position of man in this great plan. With this knowledge before us we may proceed to consider the enigma of man's existence, his destiny, and the circumstances that surround him.

CHAPTER XI.

THE ORDER OF MAN AND ITS SOURCES OF ENJOYMENT.

From the general view taken of the plan of creation it is evident that the great final object to be accomplished was the greatest enjoyment, for the greatest length of time, to the greatest number, with the least suffering to the fewest individuals.

The word enjoyment instead of the word happiness has been used, so that it would include the lowest degree of pleasure possible to the lowest animals.

Man, in the plan of creation, is apparently below the orders of spiritual beings, and is the highest of the orders of beings wherein spirit or life and matter are united. His mind or spirit is evidently endowed with the prominent characteristics of angelic beings—that is, with an ever increasing capacity to acquire knowledge, intellectual and moral; also having an

ever increasing capacity for enjoyment. As man is thus constituted, and mentally fitted for never-ending happiness, it follows from the general design that he is to exist forever, and is immortal so far as his spiritual part is concerned.

Man is probably the last and lowest order of beings endowed with immortality. We have shown that there was presumably first created the highest order of spiritual beings, then an order a little lower, and thus in succession until an order would be reached so low in the scale of beings that it would be created without any knowledge at the time of its creation, so that the beings in it could progress through all avenues of enjoyment. This being, so far as known, is man; for the members of the human family are born without any knowledge whatever. When the mind or soul of a babe is given to the embryo there is no knowledge given with it. There exists the dormant capacity, the soul faculties, and nothing more.

Whether the soul is created at any particular moment, or gradually springs into being as the embryo develops, is not material. But when

the babe is born it evidently knows nothing. Therefore, in the downward order of beings, man is a little lower than the angels. A lower order of beings having all the faculties, intellectual and moral, that man and the spiritual beings have, could not be created. From the next order of beings, if a lower were created, there would have to be omitted some of the faculties of these higher orders; otherwise it would not be lower, and some of the higher orders would have to be duplicated.

Now, consider the highest order of animals next below man, the ape. Although it may be difficult to say exactly what and how much is omitted from the mental element of the ape, yet it is evident that something is lacking. The moral faculties seem to be gone entirely, and the religious faculties seem to be wanting. The greater part of their faculties at least are but a glimmer of man's. Their enjoyment is almost exclusively through the physical organs, as eating and sleeping. They do not seem to possess that capacity for enjoyment which increases the longer they live. Their capacity for enjoyment

evidently reaches very soon a limit beyond which it does not pass. To separate such a mind from the body would apparently cut off the avenues of enjoyment. Hence, such beings would not be created immortal. Annihilation would come upon the vital principle or soul of such a being. If any doubt should exist as to the highest orders of animals, none can reasonably exist as to the lowest.

All of these orders of animals below man were created in accordance with the great final object—the greatest enjoyment to the greatest number, with their day for enjoyment. They accomplish another important object. Their structures, actions, and lives are objects of enjoyment to the higher order of beings, to those which are immortal, especially to man.

We must here remember, that the mind receives enjoyment by the action of its faculties. When the faculties are absolutely quiet, as in sleep, there is no enjoyment. When awake all, or a part, of the faculties are constantly acting. The greatest enjoyment is when the faculties are all engaged and acting in pursuit of enjoy-

able subjects. This being the case, the lower orders of animals are thus created as sources of enjoyment, especially to man while on this earth. Not only as objects of mental consideration do they furnish happiness to man, but in order to accomplish the greatest possible results, these animals also furnish enjoyment by their bodies becoming pleasant food, and all their parts being capable of utilization, so as to add to man's comfort and well being.

The vegetable kingdom in its structure, growth, and decay furnishes pleasing objects of study to man, and calls out, and into exercise, his faculties of mind. The mineral kingdom, in its chemistry and crystallization, opens up fields of beauty and wonder. The animal and vegetable kingdoms, although appearing on the earth ages before man, left their record in the rocks to be the subject of man's study and instruction. And when the mind of man has learned all that can be learned from the animal, vegetable, and mineral kingdoms on earth there is still left for his investigation, during the coming ages of eternity, the vast number

of worlds, and matter, throughout space, and also all the phenomena that may be evolved therefrom. Attraction will eventually draw together planets and suns and systems, rolling up as a parchment or scroll, that which we now call the heavens, and will evolve therefrom new worlds and suns and heavens. When these, and all the accompanying phenomena, have been exhausted as sources of enjoyment, new creations and new evolutions shall come forth in splendor responsive to creative will. Thus God's great panorama of the universes will go on through infinite space and time. Eternity, therefore, and the immortal life of man, will not behold the close of the manifestation of God through His works.

Another fact becomes evident in this connection ; God is the source of all enjoyment. All things created by Him are only manifestations of His will, or of the ideas that pre-existed in His mind. He is infinite, and of course no finite being could comprehend Him, or comprehend His thoughts, all at once. It is a contradiction in terms to say that the infinite can be

put into the finite, or be grasped by the finite.

God might communicate his thoughts to his creatures by a direct act, in which case they would be passive recipients of them. They would receive it as water is poured into a pitcher, without volition on their part. But this would deprive them of the pleasure of the effort of acquiring knowledge, or of the exercise of their faculties. This would not give the greatest enjoyment. The only other plan to communicate these ideas of God would be for Him to formulate them in external signs, which could be studied by these beings. This He has done. The things created and evolved therefrom are only so many chapters and words in the great book of God, called by some "the book of nature." The heavens and earth and all therein are only his handwriting for his creatures to read, written in the most brilliant, instructive, and fascinating characters. Every shining sun and star in His creation is but a glowing letter of His alphabet, more easily read than the ancient hieroglyphics of man, and placed on high where every being may behold them.

Nothing is lost from beginning to end. The first ray of light that shot out from the original darkness is now traveling somewhere in space, and may be traveling on a never-ending journey. So the first heat and the first vibration of sound are still in existence far out in space. And following after them are the rays of heat and light and vibrations of sound of all that has occurred since the first act of creation. Some time you may take a stand in space, beyond the first ray of light, and behold the original creation and all the succeeding phenomena, down to the present, pass by in panorama. Who for a moment could doubt that this plan was adapted to cause the greatest enjoyment, to the greatest number, for the greatest length of time?

It appears then, by process of reasoning, that man in the plan of creation is of that order of immortal beings that would be created not possessed of any knowledge at the time of his creation, but having all the faculties for acquiring knowledge. Man, therefore, comes into existence helpless and utterly ignorant. As a babe he enters into this world with a mind that is

blank. There exists the capacity, the possibility, but that is all. He knows nothing. A being lower in the scale of existence could not be created unless some of the faculties were omitted. All the higher orders presumably had been created; all the lower orders had been created, from which some faculties had been omitted, from protozoa to apes. The scale of beings had not been completed. The great final object was not yet accomplished, to-wit.: the *greatest enjoyment* to the *greatest number*. The *number* was not yet completed, and to fill out that number man was created. He was created at the bottom of the scale of knowledge and the lowest of immortal beings. To him was given the enjoyment of acquiring all knowledge. Starting in ignorance, there is opened up before him for his future enjoyment, by means of investigation, all that God created. He was created like, or in the image, or after the same pattern that, the angelic beings were, with a capacity that would increase throughout eternity.

CHAPTER XII.

THE FIRST MAN.

To start this race of beings was the problem. If the first man was created an infant he would perish. Therefore, the first pair must be created in physical maturity.

When the first man was created, and aroused to consciousness, and beheld the surroundings, perception communicated with the mind and set the mental faculties in motion. Then was awakened the first thrill of enjoyment, produced by beholding the beauty of the bright sunlight, the beautiful landscape and vegetation. And as the successive emotions pass through his mind, the singing of birds and the sighing of the wind break in upon him, producing new sensations of pleasure. The lungs expand, and the fresh invigorating air is inhaled, again giving him new enjoyment. Thus in a few moments sight, hearing, smelling, and feeling are aroused and in operation.

It was a new and strange world to the first man. Totally ignorant he was of all around him. He was as liable to pick up a stone or stick of wood and try to eat it as anything else. If he walked, he was in danger of walking into a river, or into the ocean, or over a precipice, and thus terminating his existence. By experience he knew nothing. With no one to tell him what to do he must perish. Hunger would soon come upon him, and after a few vain attempts to eat the objects that were around him, he would give up in despair and soon starve to death, or die of thirst.

Taking into consideration the first man's inexperience and ignorance, and the benevolence of God, and that man was created for enjoyment, we would infer that God would put this first man in a place where he could get abundance to eat; that God would inform him what to eat, and what not to eat, also would teach him how to cultivate the fruits, and inform him by inspiration, or by words, that it was the destiny of the race, as it multiplied, to learn to support life by this process of cultivating the fruits of the earth.

God would communicate to him such information as was necessary to keep him from injury and destruction from day to day. From experience the man would be rapidly accumulating knowledge, and every succeeding day would require less and less to be revealed to him.

The information referred to thus far relates only to the man's physical wants. This physical nature is only a part. His intellectual and moral nature, or his soul, is the same in all its faculties and capacities as the angelic beings that have been created. It has the same destiny, the same immortality. It must grow according to the same law.

The same exterior universe is for his benefit. It is the great book out of which he shall learn what God is. With man the same cause will produce the same effect. Happiness or enjoyment must by him be attained in the same way, and by the same law, that the higher beings attain it. If he neglect or disobey that law he will not attain enjoyment. Nay more, as already shown, if he fail to comply with that law he will have actual suffering. He belongs

to the same general order as the immortal angelic beings ; only as all the higher orders were already filled out, he comes in as the lowest in the scale.

How shall this first man comply with this law? To him it is unknown. How shall he find out this law governing his intellectual, moral, and physical nature? If he does not know it he can not obey, and if he does not obey it he will suffer as certainly under, and as a natural consequence of it, as that cause produces effect. How shall he know or obey this unknown law that overshadows him with danger?

The law in its perfection, both for his immediate action and for his action as long as he shall exist, for eternity, is known to God, who created him. It is partly known also to the angelic or spiritual beings. They, however, know nothing by experience of those laws that govern him as soul and matter united.

It must be evident that God would and must communicate to man, day by day, as his intellect expanded, sufficient knowledge of this law

of enjoyment to enable him to act according to it.

God, who created him for enjoyment and in order to fill out the scale of beings, would become his instructor. One of the first things, therefore, for man to learn was *implicit obedience*. He must learn to obey the law as it was revealed to him, and because God revealed it. As he acquired more and more knowledge, he would learn from experience that the law was the true one, and the only one that led to enjoyment.

Not only was it necessary to reveal to this man the law by which enjoyment would be attained, and what acts would produce enjoyment, but it was as necessary to reveal to him what results, or pain, flowed from neglecting, disregarding, or transgressing this law.

Exercising the intellect would be the means of developing it, and of producing intellectual enjoyment. Bear in mind that from the simple primary sources of enjoyment, man was to progress higher and higher, until he reached the point at which the next order of beings above him started, and then he was to progress on

and on, as do the angelic beings, through the ages of eternity; it being the plan to take man from the lowest up through all the intermediate sources of enjoyment to the highest.

Man's intellectual faculties having been once put in action, would continue to develop; for all nature around him was such as to call them into constant exercise.

A contrast between the knowledge and intellectual development of the nineteenth century and of the first century of man's existence on the earth, shows the wonderful growth in this respect, as well as the truth of the theory. The law governing his physical well-being would not be so easily understood, and still more difficult would it be for him to learn the law according to which his moral nature was to be developed, and made a source of enjoyment. Hence, on these two special information must be given, more particularly as to the latter. Among other things it would be necessary for him to know that he was to exist forever; that this eternal existence would always be agreeable, if he selected the causes that produced

enjoyment; that the same causes would always produce the same effects; that if he neglected these causes, or acted contrary to them, it would occasion not only a want of enjoyment, but also would result in pain; that if persisted in, the pain would become more and more intense, just as the opposite course, if persisted in, would produce more and more enjoyment; that the intellectual and moral faculties would grow in the direction in which they were exercised.

Living according to this law which produces intellectual, moral, and physical enjoyment, in the most efficient manner, or greatest degree, both now and during man's eternal existence, is now called by the human race *righteousness*—sometimes called doing right.

Neglecting to live according to this law, or living contrary to, or transgressing it, is called *sin*—also called doing wrong. The enjoyment that naturally results in the future from living according to that law is called by man *future rewards*. The suffering that results in the future from neglecting or transgressing that law is called *future punishment*.

Both flow as natural results from the law of enjoyment, or the law according to which man must act, as much so as results flow from any other law in nature. Neither one is superadded, they are both consequences of fixed causes.

These two words, *righteousness* and *sin*, are the names of the two great divisions of the law of *enjoyment* and *suffering*. The first is the law which leads to ever-increasing enjoyment. The second is the neglect or transgression of the same law, and leads further and further away from enjoyment, and the want of enjoyment is suffering. That condition of the soul resulting from not attaining enjoyment is suffering. The soul is so created that enjoyment is its sustenance and growth. Man will ever seek in vain for enjoyment except in accordance with this law. He can flee to no place and escape the fixed consequences that result from ^{the} ~~its~~ transgression of the law of his existence.

CHAPTER XIII.

THE LAW OF ENJOYMENT AS APPLIED TO MAN.

Having frequently referred to the law by which enjoyment is attained, we wish now to set it out more fully as applied to man.

There was a period when God alone existed. There also existed in God's mind thoughts or ideas, or a plan, as to what He in the future would do. Whatever thereafter was created was but a cognizable exposition of these ideas. The things created became the signs by which these ideas were made known to created intelligences. In this way God is the source of all enjoyment. His ideas or thoughts made manifest in the laws and works of creation are the causes of enjoyment.

God has caused everything that exists as an affirmative creation. All spiritual beings, all matter throughout space, the laws governing it in all the systems of the universe, the laws gov-

erning it in all its phenomena, all the laws of life, of science, and of morals, all of the animal, vegetable, and mineral kingdoms, all are caused by Him. All these constitute the great book of God to created intelligences.

Astronomy is the record of the past and future history of matter in space. Geology is only a chapter in the earth's history. Chemistry unfolds the story of the relations existing between atoms. Botany is the interpretation of God's handiwork in the vegetable kingdom. Thus in all the branches of science we may show that the printed books of man are but transcripts or interpretations, of the ideas proclaimed in the original text-book of God.

The laws and facts are the symbols of the thoughts embodied in the object. The whole is designed to call into exercise the various faculties of the mind. The exercising of the intellectual faculties is had by observing the objects that surround us, by studying them, and generalizing—by deducing from known phenomena conclusions as to what is true beyond in the hitherto unknown. In the pursuit

of this everything external to man becomes a matter of study. The atoms of matter, controlled by the laws of chemistry, forming into crystals, and their combinations ; the laws of the vegetable and animal kingdoms ; the laws of geology and astronomy ; the laws of mathematics and the abstract sciences ; even each individual spirit and body becomes a subject of study and of enjoyment to man.

Investigating and studying all the branches of science is attaining enjoyment through the intellect. Hearing, seeing, tasting, smelling, touching, and talking is attaining enjoyment through the physical organs. Using the intellectual faculties and physical organs in such a manner as to produce the greatest enjoyment, for the greatest length of time, is attaining moral enjoyment.

The law, then, according to which enjoyment is attained by man is this: exercising the intellectual and moral faculties, and physical organs, so as to develop each in a proper proportion, thereby producing the greatest happiness. Man, then, is to obtain enjoyment through his intel-

lectual and moral faculties, and through his physical organs. When first created he knew nothing of these laws, and it became a matter of necessity for his Creator to inform him on these subjects, or to make a revelation to him to guide him aright.

At first the revelations would of necessity be frequent, but as man became older he would learn more and more by observation and by reasoning. The same principle would apply to the early human race as a whole.

At first revelations would often occur, but they would grow less and less frequent as the race progressed in knowledge and experience. And when sufficient had been revealed, and the race had progressed in knowledge, so that it could from the revealed facts, and from its own knowledge, understand the laws according to which it must live in order to attain enjoyment, a further revelation would cease, and thereafter man would have to work out his own development. The exercise of the various faculties in thus working out his development would be enjoyment, and would be in pursuance of the law to which we have referred.

CHAPTER XIV.

WHAT WOULD BE REVEALED TO THE RACE OF MAN,
AND HOW IT WOULD BE AUTHENTICATED.

In order to secure to the race of man the greatest enjoyment there would have to be revealed to it the law according to which enjoyment would be attained, and the leading facts relating to man's existence, especially that which was necessary for man's immediate use, and which could not be readily discovered by reason or observation. There would be revealed the facts : that there was a God, who created all things, visible and invisible ; that He was omnipotent, eternal, infinite, of free will, and unchanging ; that He was the supreme ruler of the universe and of its inhabitants ; that He created the race for a destiny of happiness ; that in the future man would exist in a state of enjoyment, or in a state of suffering, according as the individual lived pursuant to the law of enjoyment, or contrary thereto.

It would also be revealed that this law of the connection between cause and effect was invariable and must be obeyed. The leading vital portions of this law must be known so that man could live according to it. The rest he could study out and therefrom have enjoyment in studying.

The intellectual faculties, by their own inherent activity, would naturally develop themselves in observing the surrounding objects in nature and reasoning thereupon. Therefore little would be revealed on matters purely intellectual, and that little mostly as collateral matter to other subjects.

The physical organs are so adjusted that pain generally gives warning of a violation of the laws governing them, and little would be revealed relating to them. The development of the moral faculties, and a knowledge of moral duties, are the result of experiments and experience, and are the most important in reference to the future. Hence, revelations on this subject would be most complete.

At first the revelation would be day by day

of special facts or acts. Afterward, as the mind of man developed, general principles and laws would be revealed, until enough would be known, so that the human family, with its accumulated experience, could work out its own destiny — one great object being ever in view, namely, to let the human intellect have the pleasure of discovering all these laws as facts in nature for itself. Obedience to these revelations would be all-important, it would be the only safety.

It would be further revealed and provided that where man by ignorance of the law, or by weakness or disobedience, violated this law, he still might counteract the bad effect on his mental and moral nature by turning from that course and mentally resolving not to follow it, and by obeying the law. In other words, by repenting of, and turning from, wrong doing, or from transgressing the law.

Owing to the fact that man was created the lowest in the scale of immortal beings, and was in the greatest ignorance of the law according to which he must live, and when born has no

mental power to do either right or wrong, the disposition of perfect benevolence would be to reveal the essentials requisite to secure enjoyment, future and eternal, so plainly that the fool, though a wayfaring man, need not err therein. There would be revealed—

First.—That there is a God.

Second.—That the soul is immortal.

Third.—That it would exist in the future in a state of enjoyment or suffering.

Fourth.—That to attain enjoyment, notwithstanding innocent mistakes, he must let love to God, man, and beast control all his acts and words. (For if a man out of love does a wrong act the intent to do wrong is absent and no moral wrong is done.)

Fifth.—That where he does a known wrong he must at once and in love do what he can to repair it, and must try, to the best of his ability, not to repeat it.

Sixth.—That where a person does a wrong, and upon reflection sees that it is wrong, and regrets it, and desires to do it no more, and resolves not to do it—in other words, turns from

the wrong and repents, God will forgive him and relieve him from the evil effects.

Seventh.—That man was so organized that living according to this revealed law would cause enjoyment, and disobeying or neglecting it would cause suffering.

These propositions being understood, can be obeyed by anyone, and they embrace all acts on the part of the individual that were essential to give him enjoyment.

Revelation would also embrace another distinct branch, to-wit.: The law of development, or the law whereby these essentials may produce their greatest effect. It may be called the law of growth in grace, or growth in the development of the mental and moral faculties of man.

These would embrace the theoretical part of the revelations. Of course man, in the early history of the race, would not have acquired sufficient knowledge to enable him to determine the truth of these revelations. He would have to accept them as a matter of faith, and obey or disobey at his peril.

There would, in time, arise in the human

mind a fearful doubt on these points. The questions would arise—can man, assisted by God, live as he is required to? Is there power in God to cause the dead to live? Is death annihilation? Is the soul immortal? Are the things revealed true? Does the Great First Cause care for these animated atoms of humanity, lost in their insignificance in the great universe?

It can readily be seen how these doubts would, as age after age rolled by, settle down on the human mind like a dark night.

To remove this, something more than a revelation might be expected. If God would in some way assume a tangible form, and live and talk with man, and endure the temptations and trials of man, and by means of his divine strength, live a pure and spotless life; and if, further, he should pass through what we call death, and rise again from it, and live, thus giving man a perfect type of life in accordance with God's requirements, thus showing the results of such a life and the immortality of the soul; if he were to do all this, it would be a demonstration

of incalculable good. The individuals of the race would thus feel that they were more than created entities, floating in the stream of time, to uncared for destinies. They would realize the high possibility of enjoyment that was for them in the future. The race would know that the omnipotent creative power was ready to strengthen the weakness of man, and thereby bring him to final enjoyment.

The circumstances of suffering that attend the race of man would be only incidental to the low order to which he belongs. In due process of time, those of the order who live according to the ordained law of development, would progress beyond these circumstances, and obtain such a knowledge of the law of cause and effect, and such strength of will, that they would forever obey the law, and thus receive thereafter nothing but enjoyment. Out of the whole race there would be, presumably, thus brought to great happiness, a sufficient number to fully justify the creation of the order. Those of the race who transgressed or neglected this law would not, of course, attain enjoyment. For

only by following the given series of causes can such a result be reached. To such there could remain only suffering, and a want of enjoyment, so long as they thus neglect and transgress the law.

As the intellect of man developed, and as he invented writing, and as these revelations were made matters of record, and preserved for the race, the repetition of the revelation would cease; the records would be authenticated as divine in such manner as under the laws of belief, established by God, was necessary. This authentication would be :

First.—By phenomena that were above the power of man to perform, for convincing those present at the time.

Second.—By statements of things to occur in the future, for proof to those who should live at a future time.

Third.—By the things revealed being in accordance with law and fact, or being in reality law and fact, but of such a nature that man could not discover them, except after attaining great scientific knowledge and experience.

Of the first class of evidence are miracles; of the second, prophecy; of the third, revelation of unknown facts in nature.

Miracles would be performed in the early ages, when the revelations were made. Prophecy would be given, the fulfillment of which would run down with the stream of time until it reaches the ocean of eternity. The things revealed would be necessary to the development and enjoyment of the race. They would be of such a character, that man could not by his intellect discover them at the time they were revealed. But as the intellect developed, and as man accumulated knowledge and experience, he would find that the things revealed were facts and laws in nature. The internal evidence would thus be the highest and best evidence to the race in its stages of highest intellectual development.

CHAPTER XV.

SUMMARY OF GENERAL PRINCIPLES AND GENERAL LAWS.

From a review of the foregoing pages, we have the following general outline of the plan of creation as a whole. The creation of:

First.—Spiritual beings, subject to laws.

Second.—Matter throughout space, subject to such laws as would produce the grandest, most complicated, and most beautiful phenomena for the instruction and enjoyment of intelligent beings.

Third.—Spirit or life and matter united, subject to laws.

In connection with the creation of the foregoing there would be established three general laws or classes of laws.

First.—The law of enjoyment, or the law through which enjoyment would be attained.

Second.—The laws governing matter.

Third.—The law of life, or the law according to which life would appear in various ages of the world.

There would be three classes of faculties and organs through which enjoyment would be attained.

First.—Moral faculties.

Second.—Intellectual faculties.

Third.—Physical organs.

Any created being may have one or more of these means of enjoyment. There might therefore be created seven different classes of beings with :

First.—Moral faculties alone.

Second.—Moral faculties and physical organs.

Third.—Moral and intellectual faculties.

Fourth.—Moral and intellectual faculties and physical organs.

Fifth.—Intellectual faculties and physical organs.

Sixth.—Intellectual faculties.

Seventh.—Physical organs.

It is difficult to conceive of a being having none but moral faculties of enjoyment, or moral

and physical, or intellectual or physical alone. Therefore the first, second, sixth, and seventh may be passed without further discussion. The reader may give them such consideration as he wishes.

The beings with moral and intellectual powers would be the spiritual or angelic orders.

Those with moral, intellectual, and physical natures would be man.

Those limited to the intellectual and physical combinations probably are the orders below man.

The beings created for enjoyment would have the following distinguishing characteristics :

First.—As individuals, each would in some respect differ from all the others, so that there would be no duplicate individuals.

Second.—There would be distinct orders of beings, each order differing from all the others. There would be no duplicate orders.

Third.—Each order would be filled with beings, in number equal to the number of variations and combinations of the faculties possible in that order.

Fourth.—These orders would be on a scale lower and lower, until an order would be created lacking some of the faculties.

From the successive still lower orders, more faculties would be omitted, until one would be reached wherein only a single faculty for enjoyment existed. Whatever gradations were possible would occur. There would thus be a graduated scale of orders and beings, making a perfect whole, capable of enjoyment and existing as objects of enjoyment to the others, thus contributing to the greatest enjoyment to the greatest number.

Of these beings, those would be immortal which were so constituted that their faculties of enjoyment would remain, notwithstanding the changes that might occur in the material universe. While those that would have their sources of enjoyment destroyed by such changes would have only a temporary existence.

Each order was, therefore, created so that the plan of creation might be full and complete—no duplicate orders, no beings left out.

Man was therefore created and circumstanced

as he is, because all higher orders were filled. To create him in a higher order would have been to duplicate some pre-existing order, and to have left uncreated the order now known as man. Either of these last would not have caused the greatest enjoyment to the greatest number. The evils, or ills, to which man may be subject, would be only temporary and incidental to the order to which he belongs. He, with all his attendant circumstances, would come in to fill out the great plan. He would have his enjoyment, and would be a source of pleasure to the rest of the created intelligences of the universe. Omit him, and these two fail. Create him different from what he is, and he becomes a duplicate of some other order.

Owing to the low order to which man would belong, and his ignorance and inexperience, it would be necessary for his Creator to become his instructor, and to communicate to him a knowledge of such laws and facts as were necessary to guide him in the way of enjoyment. It would also be necessary to authenticate this communication or revelation in such a way as

to show that it was from the Creator and Ruler of all. As the character and extent of that revelation, and the manner in which it would be authenticated, were the subjects of the preceding chapter, it is not necessary to recapitulate them in detail at this time.

Heretofore this work has been mainly an *a priori* argument, based on the hypothesis that God is a Being of perfect benevolence. On this hypothesis we have endeavored to show that God would establish a plan of creation whereby he would cause the greatest enjoyment, for the greatest length of time, to the greatest number, with the least suffering to the fewest individuals. We will now call attention to evidence which substantiates the theory advanced.

CHAPTER XVI.

EVIDENCE TO SHOW THE CREATION OF SPIRITUAL BEINGS OF DIFFERENT ORDERS.

In the preceding pages we endeavored to show, as a conclusion resulting from the facts in the material world, and from the laws governing matter, that there must be a God who created matter from nothing. Combining with this fact the assumed proposition, that God is a Being of perfect benevolence, we have endeavored to show further, that this benevolence would manifest itself in producing the greatest enjoyment, for the greatest length of time, to the greatest number, with the least suffering to the fewest individuals. We have also endeavored to show that there would be a creation of beings and matter for this purpose, and that there would be some general plan of creation by which these objects would be accomplished. The outline of that plan we have tried to set

forth by process of reasoning, and have not attempted, except incidentally, to produce any evidence in support of it. The question undoubtedly arises at this time prominently in the mind of the reader, do any sufficient number of known facts support the theory, or are the facts, so far as they are known, in harmony with this plan of creation? The second part of our work will be to examine this subject.

First.—The plan involves the creation of spiritual or angelic beings—that is, spirit not connected with material bodies. Is there any proof of the existence of such beings?

We can neither see, hear, taste, touch, or smell the mind or spirit of our fellow man, and we could not reasonably expect to take cognizance of purely spiritual beings with any of the same five senses. No direct proof, therefore, can be had on the subject. The proof is limited to hearsay evidence.

Of course the Being who created angels and men could allow communication between the two, when it was for the purpose of producing the greatest good.

If there were such beings, God would probably reveal that fact incidentally to man, in connection with other matters. If there were no such beings, it would not be revealed that they did exist. A revelation, therefore, of the existence of such beings would have the weight of being in harmony with the plan of creation, and if there is no further evidence on the subject, we have the logical right to claim that *all* the evidence corresponds with the Plan. We will, therefore, proceed to examine the statements of the Bible on this subject, assuming for the present that the Bible contains a revelation. In a subsequent chapter (XX) we will endeavor to show that the declarations of the Bible are entitled to weight as evidence in this matter, as being a revelation from God, and as being a part of the plan of creation.

Before considering the testimony from it, we call the reader's attention to the many and persistent declarations of different men, that they have seen and communicated with angelic beings. In many, if not in all, such cases the individual may have been laboring under a hallu-

cination. The reader may attach to these declarations whatever weight he sees fit.

In the Bible we find the following statements, purporting to have been made by God, or by a person inspired by Him to speak :

That angels were created by God.

Thou hast made heaven, the heaven of heavens, with all their hosts . . . thou preservest them all ; and the host of heaven worshippeth thee.—*Nehemiah*, 9:6.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they* be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him.—*Colossians*, 1:16.

Who maketh his angels spirits: his ministers a flaming fire.—*Ps.*, 104:4.

Praise ye him all his angels . . . Let them praise the name of the Lord ; for he commanded, and they were created.—*Ps.*, 148: 2, 5.

They were created before man.

Where wast thou when I laid the foundations of the earth ? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest ? or who hath stretched the line upon it ? Whereupon are the foundations thereof fastened ? or who laid the corner-stone thereof ; when the morning stars sang together and all the sons of God shouted for joy.—*Job*, 38: 4-7.

The angels are of different orders.

Above it stood the seraphims.—*Isa.*, 6:2.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.—1 *Thes.*, 4:16.

Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him.—1 *Pet.*, 3:22; *Jude*, 9.

And there was war in heaven: Michael and his angels fought against the dragon.—*Rev.*, 12:7.

They are innumerable.

Is there any number of his armies? and upon whom doth not his light arise?—*Job*, 25:3.

And to an innumerable company of angels.—*Heb.*, 12:22; *Dan.*, 7:10.

Angels were seen by different persons.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.—*Gen.*, 16:7.

And there came two angels to Sodom at even.—*Gen.*, 19:1.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way.—*Num.*, 22:31.

And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man.—*Dan.*, 8:15.

Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.—*Dan.*, 9:21.

And behold, *one* like the similitude of the sons of men touched my lips.—*Dan.*, 10:16.

And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.—*Luke*, 1:11.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.—*Luke*, 1:26.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.—*Luke*, 2:13. See also *Matth.*, 28 ; *Mark*, 16 ; *Acts*, 12:7 ; *Rev.*, 19:10 ; *Rev.*, 22:8.

Many other instances occur where the Bible refers to them.

The evidence in possession of the race tends to establish the existence of angels. We have no evidence to the contrary. In the plan of creation this is probably one of the things for us to know more fully in the future. It is a subject for the exercise of the intellect, and is only revealed incidentally and in connection with other matters. There exists all the proof we could expect under the plan of creation.

CHAPTER XVII.

THE EXTENT OF THE CREATION OF MATTER.

One of the important parts of the plan of creation was shown to be the creation of matter, subject to such laws as would produce the grandest, most complicated, and most beautiful phenomena for the instruction and enjoyment of intelligent beings. It would be impossible in any book to exhaust this branch of the subject, or to set it out in all its detail. That would be an attempt by one individual to compass a universe which has for millions of years been evolving phenomena.

It is the destiny of the race, and of created intelligences, to herein find subjects for study during eternity to come. We shall, therefore, limit this chapter to a few of the prominent facts in connection with this part of our subject.

An idea of the grand extent of this creation

of matter in space may be approximated, if the finite can be said to approximate the infinite, from the following facts.

The unassisted eye can behold about five thousand stars in the heavens. The most powerful telescopes reveal from thirty to fifty million distinct stars. The stars of the first magnitude are at such a distance that it would take their light sixteen years to reach the earth. Now when the reader remembers that light travels more than 182,000 miles per second, or nearly 16,000,000,000 miles per day, he will faintly conceive the great distance of these stars. Let us take this distance as unity, as our measuring rod. The distance between the farthest stars visible with the telescope, in opposite parts of space, is estimated to be 850 lengths of our assumed rod ; that is, light traveling nearly sixteen billions of miles per day, would take 13,600 years to wing its weary flight across this vast expanse. Within this area of space are floating from thirty to fifty millions of brilliant suns, called by us stars. Each one is moving on a line known in science as the re-

sultant of the force of attraction, exerted by each atom of matter on each other atom. Some of these bodies are moving with a velocity of over *two hundred miles* per second. This vast procession of celestial torches suspended in space, and circling around the central point of attraction of the whole mass, is called the stellar system. It is the system to which our little earth belongs.

The known extent of matter is not limited to these vast boundaries. Take now a new measuring line of such length that it reaches from side to side of this system. Along this line light speeds for 13,600 years ere it has gone its length. Now permit the imagination to fly on swiftest wings of thought so far beyond the limits of this system, that it gradually becomes smaller and smaller, until the distance is so great that the whole system is a dim star of the fifth magnitude. The measuring line across our system spans but the fraction of a second of an arc as seen from the end of this journey. Will matter be found to exist there? Yes! In (Ω) Centauri is a system called a star-nebula,

equally great in its extent as the one we have described, and so distant that the aggregate light from its extreme limits reaches us as the light from a star of the fifth magnitude. The distance between this star-nebula and our stellar system is so great that light flying through space at the rate of nearly 6,000,000,000,000 (*six trillion*) miles per year would require many millions of years to pass over the distance. Vast, inconceivably and immeasurably vast as is this space, it only measures one-half of the known distance. For in the opposite part of the heavens are other star-nebulæ, forming other systems equally great. In addition to all this, there come to us, from objects in the depths of space, rays of light of such a fugitive character, that science can not yet interpret the message they bring. Many of them undoubtedly are from systems so far beyond the ones we have referred to, that our most powerful telescopes fail to gather a sufficient number of rays of light to produce an effect that can be distinguished. The spectroscope equally fails to tell us the tidings from these distant objects.

These facts show that the extent of the creation of matter in space is in harmony with the plan of creation. It is on a scale of such magnitude that it will produce the grandest phenomena for the enjoyment of created intelligences. Law and order extend throughout the whole. The atoms under the laws of crystallization are building forms of exquisite beauty. Life in the vegetable and animal kingdoms springs forth clothed in mysterious garments of matter.

The complication and beauty evolved, in this material universe, from the single atom to the aggregate of all atoms, are but further evidences of the great plan of creation.

No man can even formulate an expression to designate the period of time in the future, when these phenomena shall cease to be evolved. It must, however, lead the mind to the conclusion, that matter has been created throughout space, subject to such laws as will produce the grandest, most complicated, and most beautiful phenomena for instruction and enjoyment. All these are but the words of the Creator to his created intelligent beings. They show forth the

omnipotence, eternity, wisdom, and other attributes of God. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, nor language, their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

CHAPTER XVIII.

EVIDENCE TO SHOW THAT MAN WAS CREATED AN ORDER OF BEINGS LOWER THAN THE ANGELS, WHEREIN MIND AND MATTER ARE UNITED ; AND THAT HE HAS BEEN SPECIALLY CARED FOR BY THE CREATOR.

The plan of creation involves the existence of an order, *below* the angels, of immortal beings, spirit connected with matter. That man is this order is confirmed by Psa., 8: 5.—“For thou hast made him a little lower than the angels.”

Man is spirit and matter united.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—*Gen.*, 2: 7.

Man is immortal.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—*Dan.*, 12: 2.

And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever.—*Dan.*, 12: 3.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth ?—*Eccl.*, 3: 21.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—*Eccl.*, 12: 7.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—*Matt.*, 10: 28.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.—*Luke*, 20: 37, 38.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—*John*, 10: 28.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—*1 Cor.*, 15: 52.

But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—*2 Tim*, 1: 10

The evidence on these points agrees with the plan of creation, as hereinbefore set out.

Another requirement of this plan is that man, on account of his ignorance, resulting from the low order to which he belonged, would have revealed to him such facts and laws as were necessary in the plan of creation to cause his proper part of enjoyment; and that this revelation

would be properly authenticated by miracles, prophecy, and internal evidence.

We shall now undertake to show that man's creation and history have been in accordance with these requirements. This will more fully appear from a chronological examination of the subject.

From our oldest history, the Bible, we learn that the body of the first man was formed out of the earth, and his soul was placed therein by the Creator. The first account of him is as a full grown man, not a child, but as a man. He was not a spontaneous generation, neither was he a developed descendant of a lower order of animals. He was created a new and distinct order, a man from the first.

So God created man in his *own* image, in the image of God created he him ; male and female created he them. —*Gen.*, 1:27.

And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—*Gen.*, 2:7.

The first woman was likewise created of full growth, and not a child. The pair were destined to produce a vast number of descendants, no

two of whom would be duplicates, each varying in some respect from the others.

The order of man, presumably, will not be full until the entire number of individuals is produced, each somewhat different from the other; and when the process of duplicating would be entered upon the order will be full, and man's destiny as a race on earth probably ended.

Man was created in a place where he had plenty of fruit for food, and water to drink.

And the Lord planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden: and from thence it was parted and became into four heads.—*Gen.*, 2: 8, 9, 10.

He was informed what he should eat.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.—*Gen.*, 1: 29.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.—*Gen.*, 2: 16.

Man was then informed that it was the des-

tiny of the race to multiply and to subdue the earth and cultivate it.

And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—*Gen.*, 1: 28.

And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. — *Gen.*, 2: 15.

His uncultivated and undeveloped intellect was given a lesson, a very simple lesson at first, and the *intellectual* machinery was started in motion.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought *them* unto Adam to see what he would call them ; and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found a help meet for him.—*Gen.*, 2: 19, 20.

With that simple start, God left that machinery, man's intellect, to its own efforts, to have the pleasure of progressing on, and through all the discoveries and advancement of knowledge, until it has reached the astonishing development and accumulated knowledge of the

nineteenth century. To what this intellectual development will attain can only be dimly inferred by comparing man's present intellectual condition with that of the first man.

The first man, being wholly ignorant of the law of cause and effect in the moral, intellectual, and physical world, would be more liable to violate that law according to which he must attain enjoyment than he would be to obey it. In fact the reader should bear in mind that there is only one right or proper way of doing anything, all other are wrong ways.

Left to his own ignorance, he would have many chances to choose the wrong, against one chance to choose the right. Since the Creator knew all these laws, it was proper that he should reveal them as occasion required, especially those laws relating to the proper development of man's moral nature. It was a first principle in this plan that man should learn to obey whatever God communicated to him.

One source of enjoyment for the human race was for the intellect to have the pleasure of investigating and learning, as scientific facts, the

philosophy of the moral laws, as well as the facts in the purely intellectual world. The intellect was to have the pleasure of discovering and learning every created fact or established law.

This was to be the work of centuries of patient labor. But in the meantime man would be violating laws that were daily applicable to the growth of his moral faculties. Hence, as it became the duty of a benevolent Creator to reveal these laws to man, it became a matter of first importance that man should learn to obey, whether he understood the reason or philosophy of the law or not.

We find the historical facts to be in harmony with these views. The Creator not only started the intellectual machinery with a very simple lesson, but preceded it, or accompanied it, with a lesson in obedience, and said: "But of the tree of the knowledge of good and evil thou shalt not eat."—Gen., 2: 17. This was a very simple lesson. So much so that it has been ridiculed as absurd, as false on its face, and improbable.

Be not hasty in judging. Remember that at

the time this command was given man was intellectually a child—an ignorant child. A command on some important law relating to his moral nature could not, at that time, have been comprehended by the first man.

Does a parent now try to teach a child, one or two years old, or younger, a lesson in obedience by announcing to it a prohibition relating to some abstract subject, requiring great learning and experience to understand? Rather does not the parent prohibit some little thing—a flower, a fruit, a spool of thread, or piece of paper. Such a lesson the infant understands, and learns obedience.

It is hard to conceive of a more appropriate and efficient manner of teaching the first lesson in obedience to the first man, in his mental infancy, than the manner set forth in the Bible. Such a lesson would not be appropriate to a man of the nineteenth century, with the usual knowledge of men in this age. It would not do for a permanent and only lesson to man, and it was not so intended. It was a first lesson. It was to be followed up by other lessons of

obedience in the proper time. It was only the first letter of the alphabet of lessons in obedience, in due time to be passed by and other lessons taken up. Had man learned this lesson, and obeyed, and continued to obey each revealed command of the Creator, no doubt the successive revelations of God would have led the human race in a very different road from that in which it has wandered for the last few thousand years.

Undoubtedly God would have so led and directed the human race that it would have traversed a pathway free from many or all of what we call evils. Under His leadership man would never have transgressed a single law of his intellectual or moral nature, nor any part of the law whereby enjoyment is attained. Just where and how he would have led man we can not tell. But he would have led him aright, according to the laws which he has established in his plan from the beginning.

Having given this first lesson in obedience, he also warned man as to what would be the result of not obeying. That is, God announced

to man, that if he attempted to guide himself under the unknown moral laws, which his intellect had not yet discovered, he would fail; that he would transgress these laws instead of obeying them. Therefore, God said, "In the day that thou eatest thereof thou shalt surely die."—Gen., 2:17. We do not understand that God intended to kill the man for disobeying, but that if he commenced to substitute his own will for God's guidance, he would, through ignorance, violate the laws according to which he was to develop, and thereby would bring upon himself the natural consequences flowing therefrom.

Death probably was a natural consequence of violating these laws; just as death now results under the law of gravitation from a person falling over a precipice. Death in this latter case is not a penalty inflicted. It is the result of cause and effect. So death probably is the result, the natural result, of violating the laws above referred to, and is not a superadded penalty. When man has sufficiently extended his knowledge and discovers the laws, yet but dim-

ly seen, he may fully understand the philosophy of death as a result of a violation of such laws.

Man may yet so far progress in knowledge, that he will see how the pathway in which God would have led him, if he had obeyed, not only the first, but all subsequent commands, would have conducted him to his future life through a way other than through the valley of the shadow of death.

It will be observed that God only reveals facts. He does not reveal the philosophy or law of the facts. These are subjects for the intellect to investigate, that man may experience the pleasure of learning, as heretofore shown. Man did not learn the lesson of obedience. Exercising his free will, he, in his ignorance, made a mistake and disobeyed. Having disobeyed once in his mental infancy, he would see no reason to obey any other command, if he did not at once feel the effects of disobedience, just as parents now punish the child to deter it from further disobedience. The necessity arises from the character or mental characteristics of the race.

The account shows that man was immediately made to realize that a penalty followed disobedience.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.—*Gen.*, 3: 19.

Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—*Gen.*, 3: 23, 24.

During the early history of the first man he was made aware of the existence of God.

God conversed with him frequently, and thus taught him language. See Genesis, chapters 1 and 2.

The fact that the soul was immortal was undoubtedly revealed, and distinctly understood.

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thou shalt surely die.—*Gen.*, 2: 17.

If he did not eat, he would not die ; he would continue to live.

The destiny of the race to people and possess and use the whole earth was made known.

And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—*Gen.*, 1: 28.

He was kept under the special care and instruction of the Creator during his whole life on earth. See Genesis, chapters 1 to 5.

The foregoing constitutes all we have that purports to be testimony or history on this part of the subject. The testimony, therefore, shows the facts, so far as ascertained, to be in harmony with the plan of creation, as heretofore pointed out. We have no evidence of a contradictory character on the subject.

CHAPTER XIX.

EVIDENCE OF A GENERAL REVELATION FOR THE BENEFIT OF THE ORDER OF MAN.

What evidence is there that a revelation has been made to the human race of the law of enjoyment, or of the law by which, and in accordance with which, enjoyment is attained? Has any revelation been made of the leading facts in the plan of creation, such as would properly be revealed?

Reserving the authenticity of the Bible for a subsequent chapter, we call attention to its contents. In Genesis it appears that during the early history of the race revelations to man were frequent, and were generally direct conversations between God and man. These conversations were of course more or less handed down as traditions, and were fully believed for a long time, and by many even to the present day.

Later, and as man's intellect developed, and

as writing was invented, not only the important parts of these would be made matter of record, but additional revelations, suited to the advanced condition of the intellect, would also be written and preserved. We thus find from the record referred to (Genesis) that the following facts were known: The existence of God; the immortality of the soul; the destiny of the human race to people the earth and subdue it, and hold dominion over it, and the things therein; the disobedience of the first man; also that God would in some way assist the human race to overcome the injury resulting from the ignorance of man, and his failure to obey the teaching of God in the garden.

A knowledge of these things seems to have been handed down among all the descendants of the first pair. In some cases it is dim, in others vivid.

According to the plan of creation, no two of the human race would be duplicates, or exactly alike. While all belonged to the same order of man yet no two would be alike, and no two would have descendants exactly alike. In

characteristics they would vary. God, knowing the end from the beginning, saw that in the order of man, Abraham and his descendants would most accurately keep the law which he revealed, and would most carefully preserve the record of his revelation, until the time when the human intellect was sufficiently developed, so that the race could and would effectively receive and retain the revelations.

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.—*Gen.*, 18: 18, 19.

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—*Gen.*, 22: 18.

Hence, Abraham and his descendants were especially chosen to bear God's revelations, down to the future generations of man.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.—*Gen.*, 12: 2.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be —*Gen.*, 15: 5.

And I will make my covenant between me and thee, and will multiply thee exceedingly. And I will make thee exceeding fruitful; and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee.—*Gen.*, 17: 2, 6, 7.

The first written enunciation of the fundamental principles that were to be obeyed in letter and in spirit occurred when the race was some two thousand years old. It is found in Exodus, 20: 1–17.

And God spake all these words, saying, *I am* the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.

Thou shalt not make unto thee any graven image, or any likeness of *anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the sabbath of the Lord thy God, *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

For *in* six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

At that time the intellect of the human race was comparatively little developed, and the revelation was proportionately clear and simple. The Jewish ritual, established in connection with this revelation, and the historical facts recited in Exodus, were well calculated to keep alive in the minds of the people, and leaders, the great facts revealed and historically recounted. As the intellect of this people be-

came more developed, we find further and more minute revelations made as to how man should act. This more prominently appears in Leviticus, wherein the purity of God's nature and his requirements of purity in man, are more fully stated. All this requirement of purity, and this revelation, tend to show that man, in order to attain the *greatest enjoyment*, for the greatest time, to the greatest number, with the least injury to the few, must be pure; that is, must avoid the known violation of the law of enjoyment. It is revealed that love must be the sole motive of man's actions to God, to man, and to beast.

Throughout Numbers the same ideas are impressed, and further elaborated. From the historical facts therein recited, in chapter 16, it was further established that the plan of creation, as applicable to man, could not, and should not, be thwarted by man's acts.

Deuteronomy comes later in the history of the race, and at a time when the intellect was much more developed. The accumulated experience and knowledge of the race, and espe-

cially of this tribe, fitted it to receive more fully this revelation. The social relations had become more complicated. In pursuance of the plan of creation, that no two persons should be alike or duplicates, there had arisen a greater variety of mental and moral faculties. The members of the race had also vastly increased, forming many other nations.

The Lord your God hath multiplied you, and behold, ye *are* this day as the stars of heaven for multitude. The Lord God of your fathers make you a thousand times so many more as ye *are*, and bless you as he hath promised you.—*Deuteronomy*, 1: 10, 11.

In accordance with this changed and advanced condition of the human race, we find a more complete revelation of the law of enjoyment, or the law by which the greatest enjoyment would be attained by the greatest number, for the greatest length of time, with the least injury to the fewest individuals.

Deuteronomy contains a revelation applicable to all these new and complicated social relations. It lays down laws and principles that have never been improved upon by any nation or people in any code of laws. In chapter 28 is announced,

in unmistakable terms, the result of obedience and disobedience to the laws of man's existence and development. The whole book of Deuteronomy is a most remarkable enunciation of the laws referred to, and of the necessity of obedience, as exemplified by the preceding history of the tribe. See Deut., chapters 29 to 32.

In these chapters is recounted to the people their past history, and the past care of them by God. They are warned as to the future, and charged to keep the revealed law. They are further informed that if they do not that they will be punished, or that they will bring suffering upon themselves.

In all the foregoing books of the Bible is revealed the fact that God will forgive the transgression of man, if man repents. This is especially set forth in Ezek., 18: 20-32; 33: 12-19, as follows:

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that

which is lawful and right, he shall surely live, he shall not die.

All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Have I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet, ye say, The way of the Lord is not equal. Hear now, O house of Israel. Is not my way equal? are not your ways unequal?

When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal; are not your ways unequal?

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel?

For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not qual.

When the righteous turneth from his *righteousness*, and committeth iniquity, he shall even die thereby.

But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

It is further revealed that by prayer man will be facilitated in attaining enjoyment.

That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place.—1 *Kings*, 8: 29. See also, 45 to 52.

O thou that hearest prayer, unto thee shall all flesh come.—*Psa.*, 65: 2.

He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.—*Psa.*, 102: 17, 18. See also, *Prov.*, 15: 8.

The Lord is far from the wicked: but He heareth the prayer of the righteous.—*Prov.*, 15: 29.

Love as the motive of all acts is set forth as the whole law.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.
. . . . And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?—*Deut.*, 6: 5; 10: 12. See also *Deut.*, 30: 6.

The disciples proclaimed the same divine law.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—*Rom.*, 13: 10.

For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbor as thyself.—*Gal.*, 5: 14.

If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.—*Jas.*, 2: 8.

By this law the greatest enjoyment, for the greatest time, to the greatest number, with the least suffering to the fewest individuals, is attained.

It is clearly set forth that this life is but the beginning, and is preparatory to future existence; and that it shall be well with those in the future state who live according to this law. It is with equal clearness announced that it will not be well with those who do not so live.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong *his* days, *which* are as a shadow; because he feareth not before God.—*Ecc.*, 8: 11, 12, 13.

In other words, it is set forth clear as the sun at noonday, that those who live according to this law, will attain to the greatest enjoyment,

and that those who live in violation of this law, will not attain that enjoyment. Transgression of the law is called sin, and is always described as attended with suffering, to a great or less extent.

The intention with which an act is done in all cases constitutes the moral offense. The fact is revealed that where man transgresses the law intentionally, and upon reflection sees that it is wrong, and regrets it, with a desire to do it no more, and resolves not again to commit the act, and asks God to forgive him, that God will forgive, and thereby save the man from the suffering consequent upon his transgression of the law.

The connection between cause and effect, according to a fixed law, would not in many of the matters revealed be known by man at the time of the revelation. Hence they would have to be accepted as a matter of faith. The knowledge of the connection between cause and effect is a matter of apprehension by the intellect. The plan of creation contemplates that all such matters shall be left for the intellect to discover.

As the intellectual development of the race progresses, it will gradually discover this connection between cause and effect in the matter revealed.

When sufficient had been revealed, and made matter of record, then revelation ceased. As the years passed by, and the authentication of the records became matter of history, and of memorials, doubts arose in the human mind. Man constantly transgressed the law. He asked, Is it possible, even if assisted by God, to live as required by this revelation? Can God cause the dead to live? And is the soul immortal? Are the things revealed true? Does God care for these atoms of humanity?

These doubts grew until they possessed nearly the whole race. Even the Jews, who had been from the first as a tribe witnesses of the evidence of these revelations, had begun seriously to doubt on these points. The book of Job shows the doubt existing in his day. When the proper time arrived, the great demonstration of these things was given, and the law announced anew, and illustrated in the life and teachings of Christ.

It is recorded that God took upon himself the form and body of a man, lived and talked with man, was tempted and afflicted as men usually are, and that His human nature, strengthened by His divinity, was sufficiently strong to live without transgressing the law, thus demonstrating to man that human nature, aided by God, could live in accordance with the revealed law.

This Being also raised the dead to life. He passed through what we call death and arose again, thus demonstrating that death was neither annihilation, nor all powerful over life. He also re-announced that love was the fulfilling of the law.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might, and thou shalt love thy neighbor as thyself. On these hang all the laws and the prophets.—*Matt.*, 22: 37-40; *Mark*, 12: 30-33.

These clear enunciations of the law, by which the greatest enjoyment to the greatest number is attained, were by Christ repeatedly announced, as applicable to special circumstances and times, and illustrated by many sayings and parables.

He also clearly announced that transgressions of the law when repented of would be forgiven by God ; that living according to the revealed law would result in the greatest enjoyment.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—*Matt.*, 25: 34.

That transgressing the law would result in suffering.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—*Matt.*, 25: 41.

And these shall go away into everlasting punishment, but the righteous into life eternal.—*Matt.*, 25: 46.

It is revealed that transgressing the law of development, or the law of enjoyment, is sin.

Whosoever committeth sin, transgresseth the law, for sin is the transgression of the law.—1 *John*, 3: 4.

The revelations herein referred to constitute only a part, being limited to the revelation of the more general and essential principles. Space will not admit of a reference to all the minor and specific revelations in harmony with the general ones.

It is to be observed that these revelations

were peculiarly adapted to the times and circumstances when they were given, and were specially adapted, or suited, to the intellectual development of the race at the time they occurred.

Christ's life and teachings would have been out of place in Adam's day ; but they were well suited to the developed intellect, mature experience, and social condition of the age when they occurred. The simple command to Adam not to eat the fruit from a certain tree would have been out of place and absurd in Christ's day. But it was just such a command, to develop obedience, as was needed for Adam in his intellectual infancy. A beautiful, highly-colored, luscious apple was a thing he would first want, and daily want, and desire to have ; hence it was the thing appropriate in his early days to develop his obedience. A command to him not to kill, not to steal, not to bear false witness, etc., would have been out of place, for he would have no occasion to do any of those things.

The foregoing matters relate to the moral

nature directly. In addition to them there have been revealed a class of facts that more properly relate to the intellect. That is, they are facts of intellectual apprehension, but are collaterally important to the moral questions revealed.

In the preceding part of this chapter we have considered the revelation of the law by which enjoyment is to be attained, with incidental notice of some subjects closely connected therewith. They embrace a class of subjects which the intellect could not discover, and for the want of such knowledge the race would be constantly and forever violating those laws, and incurring the suffering naturally resulting therefrom. In addition to and closely connected with them is a certain class of facts of a scientific character which are apprehended by the intellect as facts in nature. They are of such a character that the intellect does not, and can not, readily discover their existence. As primary causes they existed far back in the past, and can only be discovered by a long scientific investigation of the chain of effects

from that time down to the present. In point of time they existed long before man was on the earth, and he has no history thereof, except such as is recorded in the great book of God to his created intelligences—*the material universe and its laws*. To read this book to such an extent requires vast experience, accumulated observations, and high intellectual development.

The following facts belonging to this class have been revealed:

The existence of a God and that he is eternal.

The eternal God *is thy* refuge, and underneath *are* the everlasting arms.—*Deut.*, 33: 27.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. . . . For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.—*Psa.*, 90: 2, 4. See *Rev.*, 4: 8–11.

That He is omnipotent.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me and be thou perfect.—*Gen.*, 17: 1. See *Exodus*, 6: 3.

Unchanging.

They shall perish, but thou shalt endure: yea, all of them shall wax old, like a garment; as a vesture shalt

thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end.—*Psa.*, 102: 26, 27.

Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath.—*Heb.*, 6: 17.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—*James*, 1: 17.

Omniscient.

O Lord, thou hast searched me and known *me*. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted *with* all my ways. For *there* is not a word in my tongue, *but* lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. *Such* knowledge is too wonderful for me; it is high, I can not *attain* unto it.—*Psa.*, 139: 1-6. See *Prov.*, 5: 21

Omnipresent.

Do not I fill heaven and earth, saith the Lord.—*Jer.*, 23: 24.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: If I make my bed in hell, behold, thou *art there*. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from *thee*; but the night shineth as the day: the dark-

ness and the light *are* both alike *to thee*.—*Psa.*, 139: 7-12.
See *Jer.*, 23 : 23, 24.

The only God.

Unto thee it was shewed, that thou mightest know that the Lord he is God: *there is* none else beside him.—*Deut.*, 4 : 35.

Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts ; I *am* the first, and I *am* the last ; and beside me *there is* no God. . . . Is there a God beside me? yea, *there is* no God; I know not *any*.—*Isa.*, 44: 6, 8.

Before me there was no God formed, neither shall there be after me.—*Isa.*, 43: 10.

Of free and irresistible will.

And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?—*Dan.*, 4: 35. See *Job*, 38: 33.

That He controls nature.

Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; the Lord of hosts *is* his name.—*Jer.*, 31: 35.

Thus saith the Lord ; if my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth.—*Jer.*, 33: 25.

That He created the heavens and the earth, and all things therein.

Thou, *even* thou, *art* Lord alone ; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all ; and the host of heaven worshippeth thee.—*Neh.*, 9: 6. *Gen.*, 1: 1.

By the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth. . . . For he spake, and it was *done* ; he commanded, and it stood fast.—*Psa.*, 33: 6, 9.

Thus saith God the Lord, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it.—*Isa.*, 42: 5. See *Heb.*, 3: 4; *Rev.*, 4: 11.

That God is the source of life.

For with thee is the fountain of life: in thy light shall we see light.—*Psa.*, 36: 9. *Isa.*, 42: 5.

That the soul is immortal.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?—*Eccl.*, 3: 21.

Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it.—*Eccl.*, 12: 7.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—*Matt.*, 10: 28.

Neither can they die any more: for they are equal unto the angels ; and are the children of God, being the children of the resurrection.—*Luke*, 20: 36.

And I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of my hand.—*John*, 10: 28.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.—1 *Cor.*, 15: 53. See also 2 *Tim.*, 1: 10.

That the future existence is one of enjoyment or of suffering.

And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—*Rev.*, 21: 4.

And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light: and they shall reign for ever and ever.—*Rev.*, 22: 5.

And these shall go away into everlasting punishment: but the righteous into life eternal.—*Matt.*, 25: 46.

An outline history of the facts or order of creation is given. See *Gen.*, 1: 1–31 ; 2: 1–4.

It is also revealed that the present order of the universe is not stable, but that it shall pass away and be changed.

Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment.—*Isa.*, 51: 6.

And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.—*Isa.*, 34: 4.

It is further revealed what shall come after

this change; and that there shall be evolved new heavens and new earths.

For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.—*Isa.*, 65: 17.

For as the new heavens and the new earth, which I will make, shall remain before me.—*Isa.*, 66: 22.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.—*Rev.*, 21: 1.

In addition to the foregoing, many other facts are either expressly or impliedly revealed.

These accounts, therefore, show that the human race is in possession of a knowledge of such laws and facts as would in pursuance of the plan of creation be revealed.

CHAPTER XX.

EVIDENCE THAT AUTHENTICATES THIS REVELATION.

A revelation, such as we have referred to, would not only be properly authenticated at the time it was given, to convince those who received it, but evidence would be given of such a character that it would be a perpetual proof to all generations. Such evidence we find in this case, and it is adapted in every instance to the intellectual development of the race at the time it was given. Direct revelation from God, miracles, prophecy, and the character of the facts revealed, constitute the evidence.

During the early history of the race revelation was by direct conversation with God.

And God said unto them (Adam).—*Gen.*, 1: 28, 29.

And the Lord God commanded the man.—*Gen.*, 2: 16-18.

And they heard the voice of the Lord God, etc.—*Gen.*, 3: 8-19.

And the Lord said unto Cain.—*Gen.*, 4: 6, 9.

And God said unto Noah.—*Gen.*, 6: 13.

And the Lord appeared unto Abram and said.—*Gen.*, 12: 17.

Very many other instances occur, as recorded in the Bible.

This was the most appropriate evidence for man in his early history, while the intellect was yet undeveloped. Neither miracle nor prophecy could have been understood at that time. The rising and the setting of the sun would be as great a miracle to Adam, during the first days of his life, as it would be for him to see a river of water burn up. To see an animal in deep sleep, and then awaken, would to him at first be as miraculous as to see a dead animal brought to life.

A miracle is an event that occurs contrary to, or not in accordance with, any known law of nature. For a miracle to be evidence, implies in the beholder a knowledge of the laws of nature on that subject. This knowledge is a matter of experience, observation, and of intellectual acquirement.

What did Adam know of the laws of nature at first? How could he distinguish a miracle,

or that any event was, or was not, in accordance with some law of nature?

Of course he and his descendants, by daily experience and observations, soon saw that some things occurred in succession or rotation, but the changing of the seasons, growth and decay of fruits, flowers, and animals, soon showed that all was marked with change. What change would occur next they could not tell. Hence a miracle could not have been distinguished by them from any one of the changing, mysterious phenomena that were daily occurring. A miracle would, therefore, be to them no evidence to support a revelation.

Prophecy would to them equally fail as evidence. The proof of prophecy is a thing occurring in the future, and requires knowledge and experience to distinguish it from ordinary affairs. The statement to Adam the first day he lived, that on the next day he would be hungry, would be to him a prophecy; so would the statement that the sun would continue to rise and set, or that the fruit and flowers would re-appear in season. Prophecies not fulfilled

in his day would be no evidence to him. Prophecies fulfilled in the lifetime of the first members of the race would be of little weight, owing to the changing nature of all that was surrounding them. For want of knowledge they were unable to determine between the fulfillment of a prophecy and any regular event occurring in longer or shorter periods of time. They could not distinguish the foretelling of an eclipse from a prophecy. To test this statement let the reader take a child who has never seen an eclipse, and tell it that on a given day and hour one year thereafter the sun will appear black, and darkness will come over the earth at noonday. Also, tell the child that on a given day and hour, at a given place, a train of cars will run off the track, and that a man, giving his name, will be killed by the accident, and that no one else will be injured. Let both of the above events occur in the presence of the child. Which would be by it considered a prophecy? If not both, would not the eclipse be the more impressive event? Would it not to the child be more satisfactory proof of some-

thing supernatural, than restoring sight to the blind, or hearing to the deaf?

Therefore miracles and prophecies would not be satisfactory proof of a revelation to the first members of the human race. A direct communication from God would be the best. God, who created man with all his mental faculties and organs for receiving communications, could so communicate with man that he would know that God spoke. His fellow man might doubt that a communication had been received, but the one receiving it could not doubt.

This plan of direct communication commenced with Adam, and continued without miracles about 2,200 years down to the time of Jacob. God spoke to Adam. See Gen., 1: 28, 29; 2: 16-18; 3: 8, 19. To Cain.—Gen., 4: 6, 7, 9. To Enoch.—Gen., 5: 24. To Noah.—Gen., 6: 13-17; 7: 1. To Abraham.—Gen., 12: 1, 7. To Isaac.—Gen., 26: 2, 24. To Jacob.—Gen., 28: 13-15; 31: 3; 35: 1, 10.

Nearly every nation and race has legends that far back in the dim and early history of its origin God and angels conversed with their ances-

tors, and gave instructions and advice. The character of the communication has in most instances been perverted or lost. The Jews have best preserved that which was communicated to them. Presumably instructions were given to all the early members of the race until through wickedness the communications failed to produce any benefits, then they ceased.

During the period of over 2,200 years men became acquainted, to some extent, with the laws of nature, and man was prepared to receive miracles as evidence. Man was also prepared to record this evidence in writing for future generations. Miracles commence with the call of Moses. See Ex., 3: 2. They are of frequent occurrence for a period of about 1,800 years down to the time of Christ.

Miracles properly witnessed and recorded in writing, and commemorated by institutions, and a perpetuation of ceremonies, are a very valuable class of evidence for all time and all people. This class of evidence, and the evidence of prophecy, are fully discussed in such writings as "Watson's Institutes," "Paley's Evidences,"

and other works. We will, therefore, pass them without further comment.

The foregoing evidence is not of such a character as to produce conviction in the minds of the greatest number of men. To all, except those present, it is but hearsay. The people of the present day, of *their own* knowledge, do not know but that all these books and recorded miracles and prophecies are fabrications. We know not of our own knowledge but that all the histories of the ancients are fabrications. It is not reasonable to believe that they are such, but we do not know of our own knowledge that they are not. This evidence was at the time it occurred the best and most appropriate, and is corroborative of, and corroborated by, other evidence. Without it the list of evidence would not be complete.

There is another class of evidence which to the people of the present day, with their advanced intellectual development, and vast accumulated knowledge of scientific facts, is as conclusive in this age of the truth of this revelation as were miracles or direct conversation

with God in the former ages. It is a class of evidence which must become stronger and clearer as the intellect more fully develops, and as science accumulates more facts. It is evidence internal and inherent in the subject matter revealed, and is of such a character that it could not have been known to the human race as scientific facts at the time the race came into possession of the knowledge. It is evidence that can not be fabricated.

Several thousand years ago it was positively announced, not as a hypothesis, but as a fact, that there is a God, who had created the universe and everything that has life. "In the beginning God created the heavens and earth." —Gen., 1: 1, 25. See also Neh., 9: 6; Psa., 33: 6; Isa., 42: 5; Heb., 3: 4. Without fixing the date at which this fact was first announced to man, it is sufficient that it be referred to a period several thousand years ago. Certainly not less than 3,000 years. From that time down to the present that fact has been controverted, so far as evidence is concerned. Those who do not accept revelation have constantly

affirmed that there is no proof yet discovered which established the fact, while many of the very learned claim that science directly contradicts the proposition.

But for these thousands of years the intellect has been pushing its investigations, through science, far out into the depths of the universe, and far back into the ages of the past, and has been reaching out into the dim future.

The laws of cause and effect have been examined. From all these sources vast numbers of facts have been discovered. The scientific world is rapidly reaching, if it has not already reached, the conclusion that a being, intelligent and eternal, has created the universe and all that is therein. We refer the reader at this time to Chapters II and III, where the arguments set out apparently establish this proposition beyond reasonable controversy. It also there appears as a corollary that He is an omnipotent, eternal, unchanging being, of free will.

Many of the facts of science which constitute this evidence were unknown even a century ago. At the time man was first informed that God

created all things these truths were all unknown. At that time man, by searching nature, could not have found out God. This evidence was a matter for the intellect to discover. According to the plan of creation it would be left for man to discover, being only collateral to the main subject of revelation, thereby adding to the enjoyment of the members of the race. As the intellect develops, and accumulates knowledge in science, this evidence will increase until the fact becomes as well established as any of the laws or facts in nature.

There are some other very remarkable statements relating to the future in the Bible, as follows:

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment.—*Isa.*, 51: 6.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.—*Isa.*, 34: 4.

And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.—*Rev.*, 6: 14.

Heaven and earth shall pass away.—*Matt.*, 24: 35.

Not only is there set forth the fact, that the earth and the heavens shall be changed from their present form, but there is a remarkable detail set forth. "The heavens shall vanish away *like smoke*." "They shall be rolled together *as a scroll*." A scroll is rolled in a *spiral*. The motion of matter in a nebula toward the centre is in a spiral. The motion of the planets is in a spiral toward the sun. The motion of all the hosts of heaven is also in spiral courses toward a centre; and it is merely a question of time until they all are thus *rolled together as a scroll when it is rolled together*.

When the heavens, or parts of the universe, are thus rolled together as a scroll the collision will produce such a degree of heat that "the earth shall melt with fervent heat," and the various planets and suns will "vanish away like smoke." They will be dissolved into smoke or vaporized matter. This matter will continue its spiral motion, rolling up as a scroll, from its nebulous form into new forms. New heavens and new earths will thus be produced.

And all their host shall fall down, as the leaf falleth

off from the vine, and as a falling *fig* from the fig-tree.—*Isa.*, 34: 4.

The leaf and the fig fall by the attraction of gravitation. By the same force all the hosts of heaven are falling together to the common centre. The falling showers of meteors only indicate coming events; and they fall as the leaf falleth from the vine, silently, numerously, by attraction.

Sir Isaac Newton, observing the falling apple, announced the law of gravitation, and that it extended to the heavenly bodies. Isaiah announced the same fact twenty-five hundred years before, with the further statement that this force would cause all the hosts of heaven to vanish away like smoke, and to be rolled up as a scroll. These facts, set forth many thousands of years ago, have been established by scientific research within the last few years.

At the time they were first announced no investigation had demonstrated them to be true. For centuries thereafter the voice of science was against them. The stability of the universe, and of the earth, were supposed to be

fixed beyond question. The announcement, therefore, of the facts referred to, at a time when the race was not possessed of sufficient knowledge to have discovered them, furnishes evidence to present generations that they were revealed to man by a being who knew them. They authenticate the moral revelation with which they are connected, and which is based in many of its declarations upon these things as true.

The first chapter of Genesis has been assailed by the opponents of revelation as being in conflict with the facts of science ; and the conclusion is reached that the whole purported revelation is the work of man. Without fear of successful contradiction it may be safely asserted that the *ideas conveyed by the original Hebrew text are in harmony with the truths in nature*. A more accurate scientific description can not to-day be written by any one, in an equal number of Hebrew words, than is written in the original text of the first chapter of Genesis. An analysis and literal rendering of the original text will be given in the next chapter.

CHAPTER XXI.

ANALYSIS AND LITERAL TRANSLATION OF THE HEBREW TEXT OF THE FIRST CHAPTER OF GENESIS.

Is the Mosaic account of the creation correct? Does the first chapter of Genesis correctly describe events relating to the origin of matter and the changes through which it passed down to the creation of man? If it does not, we must treat that part of it as a fraud on the human race. But to ascertain the ideas conveyed in that chapter, we must examine it in the language in which it was first written, and must attach to the words and idiom the meaning belonging to them at the time the chapter was written. Words and sentences are but symbols of the ideas existing in the mind of the person using them. The person hearing or reading the words may not receive the same ideas intended to be conveyed by the person using them. The truth, therefore, expressed by

the first person is not to be determined by what the hearer or reader understood, but by the ideas intended to be embodied in the words.

The correctness, therefore, of the Mosaic account is to be determined by ascertaining the ideas embodied in the original Hebrew text at the time Moses put the words together as symbols of those ideas. As Moses wrote in an early age, not very remote from the time when the Hebrew words were first reduced to writing, and before the words had been by usage varied from their root meaning, we must give great weight to the root or primary meaning. Especially must this be done where that meaning differs from the later meaning. It must be borne in mind as very important that Moses used the words with the meanings attached to them at the time he wrote, and not with the meaning that was attached to them centuries after that date, or given to them by translators. The Hebrew language is very limited in scientific nomenclature. At the time Moses wrote there were few or no scientific words in it relating to natural science. He would, therefore,

be compelled to select such words from common use as would best embody such ideas on scientific subjects as would be expressed collaterally, while treating on moral, theological, or historical subjects.

A fair examination, under the foregoing principles, will show that a general description or outline history of the earth, from the creation of matter to the creation of man, would be the same as the one given by Moses in the first chapter of Genesis in the original Hebrew. A minute description or history of the earth, from the creation of matter to the creation of man, would fill a great many large volumes. One volume could contain only a very general description; while one page or one short chapter could contain only the most general outline of the prominent changes.

In the following pages, in the second column, are given the Hebrew words. The prefixes are separated from the word, and are indicated by a hyphen to the left. This is done so that the definition of the prefix may be given by itself. In the third column is given the definition of

the word taken from the standard Hebrew lexicons. These definitions are made complete, so that the reader may clearly see the fullness of the idea embraced in the original. Words in brackets in this column are by the author, and are submitted as additional definitions of the Hebrew. . In the fourth column are the words in English most nearly conveying the meaning of the text, as embodied in the aggregate of words in the middle column. The reader is at liberty to make his own selection of words from the definitions for this third column, if he prefers so to do. The words in parenthesis in the fourth column are not in the original, but are implied, and are inserted to complete the sense.

To avoid repetitions, the words are all numbered, and when the same word occurs, reference by number is made to the full definition. Unimportant words, that is words concerning the meaning of which no question arises, are not referred back for definitions.

TRANSLATION OF THE HEBREW TEXT OF THE
FIRST CHAPTER OF GENESIS.

No.	Hebrew text	Definition.	Translation
1	בְּ- כֹּ	In, at, in respect to, concerning. Used with verbs of motion.	In
2	רֵאשִׁית	The beginning, first, commencement. Root, to be moved, to be shaken.	the beginning
3	בָּרָא	Created, to form out of nothing.	created
4	אֱלֹהִים	Gods.	God
5	אֵת	This same, the thing itself, in its entirety, totally ; [both — also. The first and last letters of the Hebrew alphabet. This word is translated in Sanscrit, “sum and substance ; or elementary particles.” Atoms of matter.]	both
6	הַ-	This, the.	the
7	שָׁמַיִם	Heavens, denotes extension or parts. Root, to be high.	heavens
8	וְ-	And.	and
9	אֵת	Also. (See No. 5, idem.)	also
10	הַ-	The.	the
11	אֶרֶץ :	Earth, ground, elements of the earth, earthy part. [In Hebrew the phrase “the heavens and the earth,” means the Universe. From the verbs to be high, and to be low.]	earth.

No.	Hebrew text	Definition.	Translation.
12	וְ-	And.	And
13	הָ-	The.	the
14	אֶרֶץ	Earth. (See No. 11, idem.)	earth
15	הָיְתָה	Was.	was
16	תְּהוֹ	Wasteness, emptiness, nothing, abyss, chaos. [Not formed.]	without form
17	וְ-	And.	and
18	בְּהוֹ	Emptiness, voidness, confusion. (See Jer. 4:23 ; Isa. 34:11.)	(in) confusion;
19	וְ-	And.	and
20	חֹשֶׁךְ	Darkness. Root, to be dark, obscure.	darkness (was)
21	עַל-	Over, impending, upon. Root, to be high, over [throughout].	throughout (the)
22	פָּנֵי	The surface, face, condition, state, [mass]. Root, to turn ; a noun implying parts or extension. [Motion is indicated.]	mass (of)
23	תְּ-	The.	the
24	הוֹם	Abyss, gulf, emptiness, wasteness, the deep, ocean, wave, billow, a great quantity of water in commotion; <i>verb</i> , to put in motion, to disturb, to be in commotion, to impel, to drive. [Matter in motion.]	matter,
25	וְ-	And.	and
26	רוּחַ	Spirit, breath, air in motion, vital principle, vital spirit, will, intellect, divine power. Spirit of God. Divine or miraculous power, by which inanimate things are moved. [Force, attraction of gravitation.]	a power (of)

No.	Hebrew text	Definition.	Translation.
27	אלהים	God.	God (was)
28	מְרַחֶפֶת	Moving, trembling, vivifying, brooding over, impregnating; <i>verb</i> , to shake, to tremble.	moving
29	על-	Throughout. (No. 21, idem.)	throughout (the)
30	פני	Mass. (See No. 22, idem.)	mass (of)
31	ה-	The.	the
32	מים:	Tottering, shaking. Root, to flow, to be fluid, to flow down, to be dis- solved, to be moved, to be agitated. [Matter in motion having the appearance of a fluid, as flowing currents of clouds or matter.]	matter.
33	וי-	And.	And
34	אמר	Said, willed; <i>verb</i> , to say to one-self, to will, to command, to order.	willed
35	אלהים	God.	God
36	יהי-	That there exist; <i>verb</i> , to become, to be made, to exist.	that there exist
37	אור	Light, light everywhere, diffused, lucid region, brightness of fire, flame [light and heat in general diffused throughout matter]; <i>verb</i> , to become light, to shine.	light;
38	וי-	And.	and
39	הי-	There existed. (See No. 36, idem.)	there existed
40	אור:	Light. (See No. 37, idem.)	light.
41	וי-	And.	And
42	רא	Saw.	saw
43	אלהים	God.	God

No.	Hebrew text	Definition.	Translation.
44	אֵת-	This same. (See No. 5, idem.)	this same,
45	ה-	The.	the
46	אֹר	Light. (See No. 37, idem.)	light
47	כִּי-	That.	that (it was)
48	טוֹב	Good, beautiful, pleasant, agreeable; <i>verb</i> , to confer a benefit, to make cheerful.	good,
49	וְ-	And.	and
50	בִּדְלָה	Divided, separated, disjoined, things previously mixed, destined for a use.	separated
51	אֱלֹהִים	God.	God
52	בֵּין	Between, space, interval.	between
53	ה-	The.	the
54	אֹר	Light. (See No. 37, idem.)	light
55	וְ-	And.	and
56	בֵּין	Between. (See No. 52, idem.)	between
57	ה-	The.	the
58	חֹשֶׁךְ :	Darkness. (See No. 20, idem.)	darkness.
59	וְ-	And.	And
60	קָרָא	Called, named, proclaimed the name of.	named
61	אֱלֹהִים	God.	God
62	לְ-	As to, concerning, of a space of time after which a thing is to be.	a pace of
63	אֹר	Light. (See No. 37, idem.)	light

No.	Hebrew text	Definition.	Translation.
64	יום	Day. (See No. 76, idem.)	day,
65	ו-	And.	and
66	ל-	A space of. (See No. 62, idem.)	a space of .
67	חשך	Darkness. (See No. 20, idem.)	darkness
68	קרא	Called, named.	he named
69	לילה	Night.	night ;
70	ו-	And.	and
71	הי-	There was.	there was
72	ערב	Evening, closing ; <i>verb</i> , to be dark, to mix, intermingle, to be arid, to be sterile.	evening
73	ו-	And.	and
74	הי-	There was.	there was
75	בקר	Morning, dawn.	morning
76	יום	Day, time, duration, period, space of time.	period
77	אחד : פ	One, first ; denotes the beginning of a series, others to follow.	one.
78	ו-	And.	And
79	אמר	Said, willed. (See No. 34, idem.)	willed
80	אלהים	God.	God,
81	יהי	Let there be, exist, come to pass, be made, be done. (See No. 46, idem.)	let there be
82	רקיע	An expanse, thinness, spread out, attenuated ; <i>verb</i> , spread out, to stretch out, made thin, as beating out a thin plate. [Thin space.]	an expanse

No.	Hebrew text	Definition.	Translation.
93	ב- בֵּין	In, in the. [Motion to a place.]	in
84	תוֹךְ	Between, midst, out of, middle; <i>verb</i> , to cut up, to divide.	between
85	ה-	The.	the
83	מִים מֵי	Waters, fluid. (See No. 32, idem.) [Matter in a fluid or watery form.]	waters,
87	וּ-	And.	and
88	הִי	Let it be.	let it be
89	מַבְדִּיל	Dividing; <i>verb</i> , to separate, to disjoin. (See No. 50, idem.)	dividing
90	בֵּין	Between. (See No. 52, idem.)	between
91	מִים	Waters. (See No. 32, idem.)	waters
92	ל-	To, from. (See No. 62, idem.)	from
93	מִים:	Waters. (See No. 32, idem.)	waters.
94	וּ-	And.	And
95	עָשׂ	Made, produced, prepared, made ready, completed, effected.	mado
96	אֱלֹהִים	God.	God
97	אֶת-	This same, sum and substance, in its entirety, totality. (See No. 5, idem.)	in its entirety
98	ה-	The.	the
99	רָקִיעַ	Expanse. (See No. 82, idem.)	expanse,
100	וּ-	And.	and
101	בְּדִל	Divided. (See No. 50, idem.)	divided
102	בֵּין	Between. (See No. 52, idem.)	between

No.	Hebrew text	Definition.	Translation.
103	ה-	The.	the
104	מים	Waters. (See No. 32, idem.)	waters,
105	אשר	Which.	which (are)
106	מ-	From.	from
107	תחת	Under, beneath.	beneath
108	ל- ד	To, from, (See No. 62, idem.) from the.	from (the)
109	רקיע	Expanse. (See No. 82, idem.)	expanse
110	ו-	And.	and
111	בין	Between. (See No. 52, idem.)	between
112	ה-	The.	the
113	מים	Waters. (See No. 32, idem.)	waters
114	אשר	Which.	which (are)
115	מ-	From.	from
116	על	Above, on high; <i>verb</i> , to go up, as smoke, to cause anything to go up as smoke, impending, suspended over anything, with- out touching it.	above
117	ל- ד	From the, to the. (See No. 62, idem.)	from (the)
118	רקיע	Expanse. (See No. 82, idem.)	expanse,
119	ו-	And.	and
120	הי-	It was.	it was
121	כן:	So, so constituted, established. [Denoting a finished or fixed condition.]	so constituted.

No.	Hebrew text	Definition.	Translation.
122	וַיְהִי	And.	And
123	קָרָא	Called, named. (See No. 60, idem.)	named
124	אֱלֹהִים	God.	God
125	לְ	To the. (See No. 62, idem.)	to the
126	רָקִיעַ	Expanse, thin space. (See No. 82, idem.)	expanse
127	שָׁמַיִם	Heaven. (See No. 7, idem.)	heaven ;
128	וַיְהִי	And.	and
129	הָיָה	There was.	there was
130	עֶרֶב	Evening. (See No. 72, idem.)	evening
131	וַיְהִי	And.	and
132	הָיָה	There was.	there was
133	בֹּקֶר	Morning.	morning
134	יוֹם	Day, time, period. (See No. 76, idem.)	period
135	שֵׁנִי : פ	Second ; <i>verb</i> , to double, repeat.	second.
136	וַיְהִי	And.	And
137	אָמַר	Said, commanded, willed. (See No. 34, idem.)	willed
138	אֱלֹהִים	God.	God,
139	יָקוּם	Let there be gathered together. Root, to twist, to wind, to be strong.	let there be gathered together
140	הַ	The.	the
141	מַיִם	Waters. (See No. 32, idem.)	waters

No.	Hebrew text	Definition.	Translation.
142	מִּ-	From.	from
143	תַּחַת	Under, beneath. (See No. 107, idem.)	beneath
144	הַ-	The.	the
145	שָׁמַיִם	Heavens. (See No. 7, idem.)	heavens
146	אֶל-	Unto, into, including motion, direction to any place; used with verbs of turning.	into
147	מָקוֹם	Place, where waters flow together.	place
148	אֶחָד	One.	one
149	וְ-	And.	and
150	הִרְאָה	Shall be seen.	shall be seen
151	הַ-	The.	the
152	יַבֵּשָׁה	Dry land, hot dry land; <i>verb</i> , to become dry.	dry land
153	וְ-	And.	and
154	הָיָה	It was.	it was
155	כֵּן:	So, so established. (See No. 121, idem.)	so established.
156	וְ-	And.	And
157	קָרָא	Named, called. (See No. 60, idem.)	named
158	אֱלֹהִים	God.	God
159	לְ-	To the. (See No. 62, idem.)	to the
160	יַבֵּשָׁה	Dry land, hot dry land. (See No. 152, idem.)	dry land
161	אֶרֶץ	Earth, land.	earth,

No.	Hebrew text	Definition.	Translation.
162	וְ-	And.	and
163	לְ-	To.	to
164	כִּי-	The.	the
165	קָוָה	Gathering together; <i>verb</i> , to twist.	gathering to- gether (or)
166	הֵ-	The.	the
167	מַיִם	Waters. (See No. 32, idem.)	waters
168	קָרָא	Called, named. (See No. 69, idem.)	(he) named
169	יָמִים	Seas. Root, to rage, to roar.	seas;
170	וְ-	And.	and
171	רָא	Saw. (See No. 42, idem.)	saw
172	אֱלֹהִים	God.	God
173	כִּי-	That.	that (it was)
174	טוֹב :	Good. (See No. 43, idem.)	good.
175	וְ-	And.	And
176	אָמַר	Said, willed. (See No. 34, idem.)	willed
177	אֱלֹהִים	God.	God,
178	תִּדְשֵׂא	Let sprout forth; <i>verb</i> , to sprout, to be green, to bring forth herb- age, to send forth.	let sprout forth
179	הֵ-	The.	the
180	אֲרֶץ	Earth. (See No. 11, idem.) Ground.	earth
181	דָּשָׁא	Grass, tender grass, first sprouts of the earth, tender herb; it is different from mature or ripe grass, [new, fresh, green young grass.]	young grass,
182	עֵשֶׂב	Green herb,	green herb

No.	Hebrew text	Definition.	Translation.
183	מֹרִיעַ	Producing seed, scattering seed.	producing
184	זֶרַע	Seed.	seed,
185	עֵץ	Tree.	tree (of)
186	פֶּרִי	Fruit, to bear, to produce.	fruit
187	עֹשֶׂה	Producing.	producing
188	פֶּרִי	Fruit. (See No. 183, idem.)	fruit
189	לְ-	To.	to (its)
190	מִינוֹ	Kind, species; verb, to bear an appearance.	species
191	אֲשֶׁר	Which, whose.	which
192	זֶרַעוֹ	Seed.	seed (is)
193	בּוֹ	In it.	in it
194	עַל-	Upon. (See No. 21, idem.)	upon
195	הַ-	The.	the
196	אֶרֶץ	Earth, land.	earth
197	וְ-	And.	and
198	הָיָה	It was.	it was
199	כֵּן :	So, so established. (See No. 121, idem.)	so established
200	וְ-	And.	And
201	הוֹצֵא	Brought forth. Root, to go out.	brought forth
202	הַ-	The.	the
203	אֶרֶץ	Earth.	earth
204	דָּשָׁא	Tender grass. (See No. 181, idem.) Young grass.	young, tender grass,

No.	Hebrew text	Definition.	Translation.
205	עֵשֶׂב	Green herb.	green herb,
206	מֹזְרִיעַ	Producing. (See No. 183, idem.)	producing
207	זֶרַע	Seed.	seed
208	לְ-	To its.	to its
209	מִיִּנְהוּ	Species, kind. (See No. 190, idem.)	species,
210	וְ-	And.	and
211	עֵץ	Tree.	tree
212	עֹשֶׂה	Producing.	prducing
213	פֶּרִי	Fruit.	fruit,
214	אֲשֶׁר	Which, whose.	whose
215	זֶרַעוֹ	Seed.	seed (is)
216	בּוֹ	In it.	in it
217	לְ-	To its.	to its
218	מִיִּנְהוּ	Species, kind. (See No. 190, idem.)	species ;
219	וְ-	And.	and
220	רָא	Saw.	saw
221	אֱלֹהִים	God.	God
222	כִּי-	That.	that (it was)
223	טוֹב :	Good. (See No. 48, idem.)	good.
224	וְ-	And.	And
225	הָיָה	There was.	there was
226	עֶרֶב	Evening.	evening

No.	Hebrew text	Definition.	Translation.
227	וַיְהִי	And.	and
228	הָיָה	There was.	there was
229	בֹּקֶר	Morning.	morning
230	יוֹם	Day, time, period. (See No. 76, idem.)	period
231	שְׁלֹשָׁה	Three.	three.
232	וַיְהִי	And.	And
233	אָמַר	Said, commanded. (See No. 34, idem.)	said
234	אֱלֹהִים	God.	God,
235	יְהִי	Let there be, to serve for.	let there be
236	מְאֹרֹת	Luminaries; <i>verb</i> , to become light, to shine, to give light.	luminaries
237	בְּ-	In the.	in the
238	רָקִיעַ	Expanse of. (See No. 82, idem.)	expanse (of)
239	הַ-	The.	the
240	שָׁמַיִם	Heaven. (See No. 7, idem.)	heavens,
241	לְ-	To.	to
242	הַבְּדִיל	Divide, separate, distinguish. (See No. 50, idem.)	divide
243	בֵּין	Between. (See No. 32, idem.)	between
244	הַ-	The.	the
245	יוֹם	Day. (See No. 73, idem.)	day
246	וַיְהִי	And.	and
247	בֵּין	Between. (See No. 52, idem.)	between

No.	Hebrew text	Definition.	Translation.
248	ה-	The.	the
249	לילה ליל	Night.	night ;
250	ו-	And.	and
251	היו	They shall be.	they shall be
252	ל-	For. (See No. 62, idem.)	for
253	אות	Signs, a sign of something past, a sign of something future, a sign of that which can not be seen ; <i>verb</i> , to make, to designate.	signs
254	ו-	And.	and
255	ל-	For.	for
256	מועדים	Set time, fixed times, space of time, year, perpetuity of time.	set times,
257	ו-	And.	and
258	ל-	For.	for
259	ימים	Days.	days,
260	ו-	And.	and
261	שנים :	Repetitions ; <i>verb</i> , to repeat, to double, years.	repetitions.
262	ו-	And.	And
263	היו	They shall be.	they shall be
264	ל-	For.	for
265	מאורות	Luminaries. (See No. 236, idem.)	luminaries
266	ב-	In.	in (the)
267	רקיע	Expanse. (See No. 82, idem.)	expanse (of)

No.	Hebrew text	Definition.	Translation.
268	ה-	The.	the
269	שמים	Heaven. (See No. 7, idem.)	heaven,
270	ל-	To.	to
271	האיר	Give light ; <i>verb</i> , to be light.	give light
272	על-	Upon. (See No. 21, idem.)	upon
273	ה-	The.	the
274	ארץ	Earth.	earth,
275	ו-	And.	and
276	הי-	It was.	it was
277	כן :	So established. (See No. 121, idem.)	so established.
278	ו-	And.	And
279	עש	Made, appointed. (See No. 95, idem.)	appointed
280	אלהים	God.	God
281	את-	Both, each. (See No. 5, idem.)	each
282	שני	Two.	two (of)
283	ה-	The.	the
284	מארת	Luminaries. (See No. 236, idem.)	luminaries,
285	ה-	The.	the
286	גדלים	Great.	great,
287	את-	Both. (See No. 5, idem.)	both
288	ה-	The	the
289	מאור	Luminary. (See No. 236, idem.)	luminary,

No.	Hebrew text	Definition.	Translation.
290	ה-	The.	the
291	גדל	Great.	great
292	ל-	For.	for
293	מִמְשֶׁלֶת	The ruling ; <i>verb</i> , to make like, to rule.	the ruling (of)
294	ה-	The.	the
295	יום	Day.	day,
296	ו-	And.	and
297	אֶת-	Also. (See No. 5, idem.)	also
298	ה-	The.	the
299	מָאוֹר	Luminary.	luminary
300	ה-	The.	the
301	קָטָן	Small.	small
302	ל-	For.	for
303	מ-	The.	the
304	מִשְׁלֶת	Ruling. (See No. 293, idem.)	ruling (of)
305	ה-	The.	the
306	לַיְלָה	Night.	night ;
307	ו-	And.	and
308	אֶת	Also. (See No. 5, idem.)	also
309	ה-	The.	the
310	כּוֹכְבִּים:	Stars ; <i>verb</i> , root, to roll up as in a ball.	stars.
311	ו-	And.	And
312	תָּן	Set, put, place, to place over.	set

No.	Hebrew text	Definition.	Translation.
313	אתם	Them.	them
314	אלהים	God.	God
315	ב-	In the.	in the
316	רקיע	Expanse. (See No. 82, idem.)	expanse (of)
317	ה-	The.	the
318	שמים	Heaven.	heaven,
319	ל-	To.	to
320	האור	Give light.	give light
321	על-	Upon. (See No. 21, idem.)	upon
322	ה-	The.	the
323	ארץ:	Earth.	earth.
324	ו-	And.	And
325	ל-	To.	to
326	משל	Rule. (See No. 293, idem.)	rule
327	ב-	In the.	in the
328	יום	Day.	day
329	ו-	And.	and
330	ב-	In the.	in the
331	לילה	Night.	night,
332	ו-	And.	and
333	ל-	To.	to
334	הבדיל	Divide, distinguish. (See No. 50, idem.)	divide
335	בין	Between. (See No. 52, idem.)	between

No.	Hebrew text	Definition.	Translation.
336	הָ	The.	the
337	אֹר	Light.	light
338	וְ	And.	and
339	בֵּין	Between.	between
340	הָ	The.	the
341	חֹשֶׁךְ	Darkness. (See No. 20, idem.)	darkness ;
342	וְ	And.	and
343	רָא	Saw.	saw
344	אֱלֹהִים	God.	God
345	כִּי	That.	that (it was)
346	טוֹב :	Good, (see No. 48, idem,) beautiful, pleasant [suitable].	good.
347	וְ	And.	And
348	הָיָה	There was.	there was
349	עֶרֶב	Evening.	evening
350	וְ	And.	and
351	הָיָה	There was.	there was
352	בֹּקֶר	Morning.	morning
353	יוֹם	Day, time, period. (See No. 76, idem.)	period
354	רְבִיעִי :	Fourth, repeated the fourth time.	fourth.
355	וְ	And.	And
356	אָמַר	Said, willed. (See No. 34, idem.)	willed
357	אֱלֹהִים	God.	God,

No.	Hebrew text	Definition.	Translation.
358	יִשְׂרָצוּ	Let bring forth abundantly; <i>verb</i> , to creep, to crawl, to abound, to multiply, to be multiplied.	let bring forth abundantly
359	ה-	The.	the
360	מַיִם	Waters. (See No. 32, <i>idem.</i>)	waters
361	שָׂרָץ	Creeping or crawling things, reptiles, small aquatic animals, winged reptiles.	creeping things
362	נֶפֶשׁ	Breathing creatures, soul; <i>verb</i> , to take breath.	breathing creatures
363	חַיָּה	Living creature, beast; <i>verb</i> , to live, with the idea of breathing.	living,
364	ו-	And.	and
365	עוֹף	A wing, birds, fowl, flying thing; <i>verb</i> , to fly.	fowl
366	יְעוֹפֵף	Let fly.	let fly
367	עַל-	Upon, in. (See No. 21, <i>idem.</i>)	upon
368	ה-	The.	the
369	אֶרֶץ	Earth.	earth
370	עַל-	Upon, in. (See No. 21, <i>idem.</i>)	upon
371	פָּנָיו	The face of. (See No. 22, <i>idem.</i>)	the face of
372	רָקִיעַ	The expanse. (See No. 82, <i>idem.</i>)	the expanse (of)
373	ה-	The.	the
374	שָׁמַיִם:	Heaven. (See No. 7, <i>idem.</i>)	heaven.
375	וַי-	And.	And
376	בָּרָא	Created. (See No. 3, <i>idem.</i>)	created
377	אֱלֹהִים	God.	God

No.	Hebrew text	Definition.	Translation.
378	אֵת־	All. (See No. 5, idem.)	all
379	הַ-	The	the
380	תַּנִּינִים	Sea monsters, serpents, crocodiles, great serpents; <i>verb</i> , to extend, to stretch out.	sea monsters
381	הַ-	The.	the
382	גְּדֹלִים	Great.	great,
383	וְ-	And.	and
384	אֵת	Also. (See No. 5, idem.)	also
385	כָּל־	Every, all, all kinds, denotes, totality.	every
386	נֶפֶשׁ	Breathing creature. (See No. 362, idem.)	breathing creatures
387	הַ-	The.	the
388	חַיָּה	Living. (See No. 363, idem.)	living
389	הַ-	The.	the
390	רֶמֶשׂת	Creeping; <i>verb</i> , to creep, to crawl, the proper term for the motion of smaller animals which creep upon the ground, those that have four feet or more or none, as crabs, aquatic animals, birds and fishes.	creeping,
391	אֲשֶׁר	Which.	which
392	שָׂרָצוּ	Brought forth abundantly. (See No. 358, idem.)	brought forth abundantly
393	הַ-	The.	the
394	מַיִם	Waters. (See No. 32, idem.)	waters

No.	Hebrew text	Definition.	Translation.
395	ל- ?	To their.	to (their)
396	מִינֵהֶם	Kind, species. (See No. 190, idem.)	species,
397	ו- !	And.	and
398	אֵת	Also. (See No. 5, idem.)	also
399	כָּל- דָּ	Every, all, etc. (See No. 385, idem.)	every
400	עוֹף	Fowl, flying thing. (See No. 365, idem.)	fowl (of)
401	כַּנָּף	Wing:	wing
402	ל- ?	To.	to
403	מִיִּנְהוּ	Its kind.	its kind ;
404	ו- !	And.	and
405	רָא	Saw.	saw
406	אֱלֹהִים	God.	God
407	כִּי-	That.	that (it was)
408	טוֹב :	Good. (See No. 48, idem.)	good.
409	ו- !	And.	And
410	בָּרַךְ	Blessed, caused to prosper.	blessed
411	אֹתָם	Them.	them
412	אֱלֹהִים	God.	God
413	לֵאמֹר	Saying.	saying,
414	פְּרוּ	Be fruitful.	be fruitful
415	ו- !	And.	and
416	רבו	Multiply.	multiply

No.	Hebrew text	Definition.	Translation.
417	וְ-	And.	and
418	מִלֵּא	Fill,—with the idea of abundance, overflowing.	fill
419	אֶת־	Also. (See No. 5, idem.)	also
420	הַ-	The.	the
421	מִים	Waters. (See No. 32, idem.)	waters
422	בַּ-	In the.	in the
423	יָמִים	Seas.	seas ;
424	וְ-	And.	and
425	הַ-	The.	the
426	עוֹף	Fowl, flying thing. (See 365, idem.)	fowl
427	יִרְבַּ	Let multiply.	let multiply
428	בַּ-	In the.	in the
429	אֶרֶץ :	Earth.	earth.
430	וְ-	And.	And
431	הָיָה	There was.	there was
432	עֶרֶב	Evening.	evening
433	וְ-	And.	and
434	הָיָה	There was.	there was
435	בֹּקֶר	Morning.	morning
436	יוֹם	Day, time, period.	period
437	חֲמִישִׁי :	Fifth.	fifth.
438	וְ-	And.	And
439	אָמַר	Said, willed. (See No. 34, idem.)	willed

No.	Hebrew text	Definition.	Translation.
440	אלהים	God.	God,
441	תוצא	Let bring forth. (See No. 201, idem.)	let bring forth
442	ה-	The.	the
443	ארץ	Earth, land.	earth
444	נפש	Breathing creatures. (See No. 362, idem.)	breathing creatures
445	חיה	Living. (See No. 363, idem.)	living
446	ל-	To.	to (its)
447	מינה	Its kind, species. (See No. 190. idem.)	species,
448	בהמה	Beasts, large land quadrupeds, domestic animals, cattle, beasts of the field, wild beasts.	beasts
449	ו-	And.	and
450	רמש	Creeping things, reptiles, whatever creeps upon the ground, all land animals.	creeping things
451	ו-	And.	and
452	חיתו	Wild animals, as opposed to tame cattle, in its widest sense beasts of all kinds.	beasts (of)
453	ארץ	Earth, land. (See No. 11, idem.)	earth
454	ל-	To.	to
455	מינה	Its kind. (See No. 190, idem.)	its kind ;
456	וי-	And.	and
457	הי-	It was.	it was
458	כן :	So, so established, constituted.	so established.

No.	Hebrew text	Definition.	Translation.
459	וַי-	And.	And
460	עָשׂ	Made. (See No. 95, idem.)	made
461	אֱלֹהִים	God.	God
462	אֶת-	All. (See No. 5, idem.)	all
463	חַיִּת	Beasts. (See No. 448, idem.)	beasts (of)
464	הַ-	The.	the
465	אֶרֶץ	Earth, land.	earth
466	לְ-	To.	to (its)
467	מִינָהּ	Its kind, species.	species
468	וַי-	And.	and
469	אֶת-	All.	all
470	הַ-	The.	the
471	בְּהֵמָה	Cattle, animals. (See No. 448, idem.)	cattle
472	לְ-	To.	to
473	מִינָהּ	Its kind, species.	its kind,
474	וַי-	And.	and
475	אֵת	Also. (See No. 5, idem.)	also
476	כָּל-	Every. (See No. 335, idem.)	every
477	רֶמֶשׂ	Creeping thing. (See 450, idem.)	creeping thing (of)
478	הַ-	The.	the
479	אֲדָמָה	Ground, land.	ground
480	לְ-	To.	to (its)
481	מִינֶיהָ	Its kind, species.	kind ;

No.	Hebrew text	Definition.	Translation.
482	וַיֹּ	And.	and
483	רָא	Saw.	saw
484	אֱלֹהִים	God.	God
485	כִּי־	That.	that (it was)
486	טוֹב :	Good. (See No. 48, idem,)	good.
487	וַיֹּ	And.	And
488	אָמַר	Said, willed. (See No. 34, idem.)	said
489	אֱלֹהִים	God.	God,
490	נַעֲשֶׂה	Let us make, fabricate.	let us make
491	אָדָם	Man ; <i>verb</i> , to be ruddy.	man
492	בְּ-	In.	in (our)
493	צִלְמֵנוּ	Shadow, image, likeness.	image,
494	כְּ-	According to, like, as.	according to (our)
495	דְּמוּתֵנוּ	Likeness, similitude, image, model, pattern, appearance, resemblance.	likeness ;
496	וַיֹּ	And.	and
497	רָדוּ :	Let them rule over ; <i>verb</i> , subdue, take possession of, rule over.	let them rule over
498	בְּ-	The.	the
499	דִּיָּת	Fish.	fish (of)
500	הַ-	The.	the
501	יָם	Sea.	sea,

No.	Hebrew text	Definition.	Translation.
502	וְ	And.	and
503	בְּ	Over the.	over the
504	עוֹף	Fowl, birds. (See No. 365, idem.)	fowl (of)
505	הַ	The.	the
506	שָׁמַיִם	Heaven, space above the earth.	heaven,
507	וְ	And.	and
508	בְּ	Over the.	over the
509	בְּהֵמָה	Cattle, animals. (See 448, idem.)	cattle,
510	וְ	And.	and
511	בְּ	Over.	over
512	כָּל־	All. (See No. 385, idem.)	all
513	הַ	The.	the
514	אֶרֶץ	Earth.	earth,
515	וְ	And.	and
516	בְּ	Over.	over
517	כָּל־	All.	all
518	הַ	The.	the
519	רֶמֶשׂ	Creeping things. (See No. 450, idem.)	creeping things
520	הַ	Which.	which (are)
521	רֶמֶשׂ	Creeping. (See No. 450, idem.)	creeping
522	עַל־	Upon.	upon
523	הַ	The.	the
524	אֶרֶץ:	Earth, land.	earth.

No.	Hebrew text	Definition.	Translation.
525	וְ-	And.	And
526	בָּרָא	Created. (See No. 3, idem.)	created
527	אֱלֹהִים	God.	God
528	אֵת-	Also. (See No. 5, idem.)	also
529	הַ-	The.	the
530	אָדָם	Man.	man
531	בְּ-	In.	in
532	צִלְמוֹ	Image. (See No. 493, idem.)	(his) image,
533	בְּ-	In The.	in the
534	צֶלֶם	Image. (See No. 493, idem.)	image (of)
535	אֱלֹהִים	God.	God
536	בָּרָא	He created. (See No. 3, idem.)	He created
537	אֹתוֹ	Him.	him ;
538	זָכָר	Male, to remember, keep in memory, meditate.	male
539	וְ-	And.	and
540	נִקְבָּה	Female.	female
541	בָּרָא	Created He. (See No. 3, idem.)	created He
542	אֹתָם :	Them.	them.
543	וְ-	And.	And
544	בֵּרַךְ	Blessed, caused to prosper.	blessed
545	אֹתָם	Them.	them
546	אֱלֹהִים	God.	God,

No.	Hebrew text	Definition.	Translation.
547	וַי-	And.	and
548	אָמַר	Said. (See No. 34, idem.)	said
549	לָהֶם	To them.	to them
550	אֱלֹהִים	God.	God,
551	פְּרוּ	Be fruitful, bear young.	be fruitful
552	וַי-	And.	and
553	רַבּוּ	Be multiplied, multitude, vast.	be multiplied,
554	וַי-	And.	and
555	מָלֵא	Fill. (See No. 418, idem.)	fill
556	אֵת	Also. (See No. 5, idem.)	also
557	הַ	The.	the
558	אֶרֶץ	Earth, land.	earth
559	וַי-	And.	and
560	כִּבְשָׁהּ	Subdue, subject it.	subdue it ;
561	וַי-	And.	and
562	רָדוּ	Rule over. (See No. 497, idem.)	rule over
563	בְּ-	The.	the
564	דָּגִים	Fish.	fish (of)
565	הַ	The.	the
566	יָם	Sea.	sea,
567	וַי-	And.	and
568	בְּ-	Over the.	over the
569	עוֹף	Fowl.	fowl (of)

No.	Hebrew text	Definition.	Translation.
570	ה-	The.	the
571	שָׁמַיִם	Heaven.	heaven,
572	ו-	And.	and
573	ב-	Over.	over
574	כָּל-	Every, all, etc. (See No. 385, idem.)	every
575	חַיָּה	Beast. (See No. 363, idem.)	beast
576	ה-	Which.	which
577	רֶמֶשׂת	Creeping. (See No. 450, idem.)	(is) creeping
578	עַל-	Upon.	upon
579	ה-	The.	the
580	אֲרֶץ:	Earth.	earth.
581	ו-	And.	And
582	אָמַר	Said. (See No. 34, idem.)	said
583	אֱלֹהִים	God.	God,
584	הִנֵּה	Behold.	behold,
585	נָתַתִּי	I have given.	I have given
586	לָכֶם	To you.	to you
587	אֲת-	Also. (See No. 5, idem.)	also
588	כָּל-	Every, all. (See No. 385, idem.)	all
589	עֵשֶׂב	Grass.	grass
590	וְזָרַע	Seeding, producing seed.	producing
591	זֶרַע	Seed.	seed,
592	אֲשֶׁר	Which.	which (is)

No.	Hebrew text	Definition.	Translation.
593	עַל-	Upon.	upon
594	פָּנֵי	The face of, surface of. (See No. 22, idem.)	the surface (of)
595	כָּל-	All.	all
596	ה-	The.	the
597	אֲרֶץ	Earth, land.	earth,
598	ו-	And.	and
599	אֲת-	Also. (See No. 5, idem.)	also
600	כָּל-	Every. (See No. 385, idem.)	every
601	ה-	The.	the
602	עֵץ	Tree.	tree,
603	אֲשֶׁר-	Which.	which
604	בּו	In it.	in it
605	פְּרִי-	Fruit.	fruit (of)
606	עֵץ	Tree.	tree
607	וּרַע	Seeding, producing. (See 590 idem)	producing
608	זֶרַע	Seed	seed ;
609	לָכֶם	To you.	to you
610	יִהְיֶה	It shall be.	it shall be
611	ל-	For.	for
612	אֲכָלָה :	Food ; verb, to eat.	food.
613	ו-	And.	And
614	ל-	To.	to
615	כָּל-	Every, all. (See No. 385, idem.)	every

No.	Hebrew text	Definition.	Translation.
616	חַיָּת	Beast. (See No. 363, idem.)	beast (of)
617	הַ-	The.	the
618	אֶרֶץ	Earth.	earth,
619	וְ-	And.	and
620	לְ-	To.	to
621	כָּל-	Every	every
622	עוֹף	Fowl.	fowl (of)
623	הַ-	The.	the
624	שָׁמַיִם	Heaven.	heaven,
625	וְ-	And.	and
626	לְ-	To.	to
627	כָּל	Every.	every
6 8	רֹמֵשׁ	Creeping thing. (See No. 450, idem.)	creeping thing
629	עַל-	Upon.	upon
630	הַ-	The.	the
631	אֶרֶץ	Earth.	earth,
632	אֲשֶׁר-	Which.	which
633	בּוֹ	In it.	in it (is)
634	נְפֹשׁ	Breathing creatures. (See No. 362, idem.)	breathing creatures.
635	חַיָּה	Living. (See No. 363, idem.)	living.
636	אֲתֵּ-	Also. (See No. 5, idem.)	also
637	כָּל-	Every.	every

No.	Hebrew text	Definition.	Translation.
638	יִרְק	Greenness.	greenness (of)
639	עֵשֶׂב	Green herbage. (See 205, idem.)	green herbage
640	לְ-	For.	for
641	אֹכֶלָה	Food	food ;
642	וְ-	And.	and
643	הָיָה	It was.	it was
644	כֵּן :	So, so established. (See No. 121, idem.)	so established.
645	וְ-	And.	And
646	רָא	Saw.	saw
647	אֱלֹהִים	God.	God
648	אֵת-	Also. (See No. 5, idem.)	also
649	כָּל-	All, every.	all
650	אֲשֶׁר	Which.	which
651	עָשָׂה	He made. (See No. 95, idem.)	He made,
652	וְ-	And.	and,
653	הִנֵּה	Behold.	behold, (it was)
654	טוֹב	Good, beautiful, etc. (See No. 48, idem.)	good
655	מְאֹד	Very, exceedingly.	very ;
656	וְ-	And.	and
657	הָיָה	There was.	there was
658	עֶרֶב	Evening.	evening

No.	Hebrew text	Definition.	Translation.
659	וְ- וְ-	And.	and
660	הָיָה	There was.	there was
661	בֹּקֶר	Morning.	morning
662	יוֹם	Day, period, time. (See No. 76, idem.)	period
663	הַ	The.	the
664	שֵׁשִׁי : פ	Sixth.	sixth.

The First Verse of the Second Chapter of Genesis, is as follows :

No.	Hebrew text	Definition.	Translation.
665	וְ- וְ-	And.	And
666	כֻּלָּם	Were completed, made ready, prepared, finished, accomplished, fulfilled, to be past, gone by, of a space of time.	were finished
667	הַ	The.	the
668	שָׁמַיִם	Heaven. (See No. 7, idem.)	heaven
669	וְ- וְ-	And.	and
670	הָאָרֶץ	The.	the
671	אֶרֶץ	Earth.	earth,
672	וְ- וְ-	And.	and
673	כָּל- כָּל	All, totality, the whole, every one. (See No. 385, idem.)	all (their)
674	עֲבָאָם : עֲבָאָם	Army, host, whatever fills the heaven and earth; <i>verb</i> , to cause, to go forth.	host.

The following is the Fourth Verse of the
Second Chapter of Genesis.

No.	Hebrew text	Definition.	Translation.
675	אלה	These, this, refers to what has gone before.	This (is)
676	תולדות	Genealogy, pedigree, the origin, history. Root, to create, to be born, to bring forth.	the origin (of)
677	ה	The.	the
678	שמים	Heaven. (See No. 7, idem,)	heaven
679	ו	And.	and
680	ה	The.	the
681	ארץ	Earth. [The Universe, See Nos. 7-11, idem.]	earth
682	בהם	In their.	in their
683	בראם	Being created. (See No. 3, idem.)	being created,
684	ב	In the.	in the
685	יום	Day, time, period. (See 76, idem.)	period (of)
686	עשות	Making; <i>verb</i> , to labor upon or about a thing, to fabricate, to create [embodies the idea to create and afterwards form the material into something].	making
687	יהוה	Jehovah.	Jehovah
688	אלהים	God.	God
689	ארץ	Earth. (See No. 11, idem.)	earth
690	ו	And.	and
691	שמים	Heaven. [The Universe, See Nos. 7-11, idem.]	heaven.

CHAPTER XXII.

THE IDEAS CONTAINED IN THE FIRST CHAPTER OF GENESIS.

The foregoing translation, being a literal one, of necessity follows the Hebrew idiom, and, therefore, fails to fully and clearly convey the ideas contained in the Hebrew. We, therefore, take the liberty of wording in the English language the ideas embodied within the original text.

Many of the Hebrew words convey a meaning that can be expressed only by the use of several English words. Most of the sentences in the original also require several sentences in English to express fully the meaning of the text. In the first sentence of the following translation we have twenty-six words. In the original text there are but seven compound words, or eleven simple words. Yet it takes the twenty-six English words to fully convey the meaning of the eleven Hebrew words.

Translation.

In the beginning God created, out of nothing, the atoms of matter, now forming the heavens and the earth; agitation and motion existed contemporaneous with matter.

And the earth at that time was not formed or shaped; it was a part of the confused mass of matter. And darkness existed throughout the mass of matter which was in motion; and attraction of gravitation was moving throughout the mass of agitated matter, which was assuming the appearance of a fluid in motion.

And God willed that light should exist, and it existed.

And God saw the light that it was adapted to cause enjoyment; and God separated the light from the darkness.

And God named a space of light day, and a space of the darkness he named night; and there was evening, and there was morning. The period of time during which the foregoing events occurred is the first of a series to follow.

And God willed that there should be an expanse or attenuated space between the waters

or fluid matter. And God completed this expanse or thin space between the waters or fluids, which are above the expanse. And it was so established (as a permanent thing).

This expanse God called Heaven. And there was evening, and there was morning. The period of time in which this occurred is the second in the series.

And God willed that the waters, or fluid surrounding the earth and enveloping it, should be gathered together into one place, and that the hot, dry land should appear. And it was so established (as a permanent thing).

The dry land God called earth; the gathering together of the waters he called seas. And God saw that it was adapted to cause enjoyment.

And God willed that the earth should sprout forth young grass, and green herb producing seed, and trees producing fruit to its species, having seed in it. And it was so established (as a permanent thing).

And the earth brought forth young grass and green herb producing seed of its own species. And God saw that it was adapted to cause enjoyment.

And there was evening, and there was morning. The period in which this occurred was the third in the series.

And God said let the luminaries in the expanse above be to divide between the day and night, and they shall be for signs, and for fixed spaces of time, and for days, and for repetition of them.

And they shall be for luminaries in the expanse above, to give light upon the earth. And it was so established (as a permanent thing).

And God designed the two great luminaries, the great for the ruling of the day, and the small luminary and the stars for the ruling of the night.

And God set them in the expanse above, to give light upon the earth, and to rule in the day, and in the night, and to divide between the light and the darkness. And God saw that it was adapted to cause enjoyment.

And there was evening, and there was morning. The period in which this occurred was the fourth in the series.

And God willed that the waters should bring

forth abundantly aquatic animals, and air-breathing creatures, and living things; and that fowls should fly upon the earth in the air.

And God created the great sea monsters, and every breathing, living, creeping creature, which the waters brought forth abundantly, each according to its species. And God saw that it was adapted to produce enjoyment.

And God caused them to flourish, establishing it as a law that they should be fruitful and multiply and fill the waters in the seas, and that the fowl should multiply in the earth.

And there was evening, and there was morning. The period of time in which this occurred was the fifth in the series.

And God willed that the earth should bring forth living creatures that breathe, producing each its own species. All kinds of land animals, wild animals, domestic animals, and everything that crawls or creeps, each producing its own species. And it was so established (as a permanent thing).

And God made all the animals of the earth, each according to its species; the cattle to its

species ; everything creeping on the ground, each to its species. And God saw that it was adapted to produce enjoyment.

And God said let us make man in our image, according to our likeness, and let them rule over the fish of the sea, and over the fowl of heaven, and over the cattle, and over all the earth, and over all the moving things which move upon the earth.

And God created the man in his image, in the image of God he created him, male and female.

And God caused them to prosper, and God established it as a law that they should be fruitful and be multiplied, and fill the earth and subdue it, and rule over the fish of the sea, and over the fowl of the air, and over every animal which is moving upon the earth.

And God said, Behold, I have given to you all grass producing seed which is upon the surface of the earth, and every fruit tree producing seed, to you it shall be for *food*; and to every beast of the earth, and to every fowl of the air, and to every living, moving thing upon

the earth (*I have given*) every green herb for food. And it was so established (as a permanent thing).

And God saw all that he had made, and, behold, it was very well adapted to produce enjoyment. And there was evening, and there was morning. The period in which this occurred was the sixth in the series.

In Genesis, chapter 2, verse 1 and 4, is the following: "Thus were finished the heavens and earth and all their hosts. * * * * *

"The foregoing is the origin of the heavens and earth in their being created during the period in which Jehovah God, created and formed the universe."

CHAPTER XXIII.

DO THE STATEMENTS IN THE FIRST CHAPTER OF GENESIS CORRESPOND WITH THE FACTS IN NATURE?

In the preceding chapter we have endeavored to place in English words and idiom the ideas embodied in the original Hebrew text. The question now arises: Are these ideas in harmony with the facts in nature? In this chapter we will give a brief outline of the facts as ascertained by science, each group of facts followed by the words used by Moses to describe them.

The period of time extends from the creation of matter to the creation of man. It embraces a period of many millions of years. If the history of the facts occurring each year were written it would fill a multitude of volumes. If we limit a writer to the use of one volume he could not enter in it the prominent occurrences of each age of a million years. Where.

as, if he is limited to the use of less than seven hundred words, as the first chapter of Genesis is, he could but refer in the most general terms to a few prominent events. The class of events would be limited to such as were pertinent to the general objects of the writer.

With Moses the general objects were of a moral nature, and the facts in creation recorded by him would be relative to that subject. The reader must not, therefore, look upon the first chapter of Genesis as a work on astronomy, or geology, but as a brief statement of some facts in nature, bearing on the great moral and religious subjects which were the leading objects of the writer.

With these preliminary remarks, we pass to the subject in hand. In Chapter II herein it is shown that God created the matter, which forms the material universe in a gaseous or diffused state, scattered throughout space. That act was the beginning of the present order of things with which man is connected. Moses wrote: "In the beginning God created, out of nothing, the substance of the heavens and the

earth," that is the universe. At that period the earth was not formed. The matter now constituting the earth was diffused in space, mixed with the confused mass of all matter. Of this fact Moses wrote: "And the earth was without form and in confusion."

Darkness at first prevailed throughout the boundless abyss or expanse of space and matter. Light is a vibration of the atoms of matter, generally caused by condensation or contraction, accompanied by chemical action. Darkness, therefore, was the predecessor and accompaniment of the creation of matter. Moses records this fact as follows: "And darkness was throughout the mass of matter." Instantly on the existence of matter it was agitated and put in motion by attraction of gravitation.

The law of gravitation, as announced by science, is this: "Every particle of matter in the universe attracts every other particle with a force directly as their masses, and inversely as the square of the distance which separates them." Motion was contemporaneous with the beginning of the existence of matter. The

word *בראשית*, translated "in the beginning," used by Moses, the first word in the chapter, is from the root *to be moved, to be shaken*. (See words Nos. 1 and 2, page 190). There are six words in the Hebrew language translated beginning. Only one of the six indicates motion. That one is selected by Moses, evidently indicating that motion was contemporaneous with the existence of matter. The words *פני* and *חרום* (Nos. 22 and 24, page 191), also indicate the same idea of motion.

Matter was not only put in motion, but attraction of gravitation drew it together at certain points or centres, forming *nebulæ* of various densities. Matter would thus assume the appearance of a fluid as it was drawn together. This power of gravitation producing motion was throughout the whole mass of matter in space. Moses describes these facts as follows: "A power of God was moving and trembling throughout the turning mass of tottering, shaking, moving, agitated flowing fluid." (See words Nos. 25, 32, pages 191 and 192.)

The vast distances over which matter moved,

with ever accelerating velocity, would give great momentum to the atoms. These rushing into the various centres would produce condensation, thus causing light.

Dim as the gray dawn of the morning it would be at first, imperceptibly lessening the universal night. As condensation of matter increased, the vibrations of light became more numerous. Here and there shot out one ray of light after another in quick succession, until the whole universe would be filled with light. This fact Moses records as follows: "And God willed that light exist, and light existed."

During this light period there was no darkness in the universe. Every nebula was emitting light. Further condensation changed every body of matter into a brilliant sun. All the bodies in the universe were luminous. It was a great universal day, throughout matter in space, following the preceding universal darkness. There was no separation of light from darkness. There were no opaque bodies to cast a shadow. It was a blazing universe of fire. (See Plate 1.)

But as ages rolled on the smaller bodies cooled off and ceased to be luminous. Then they cast shadows. Light and darkness were thus separated, one from the other, for the first time. (See Plate 2.)

A space of light would be day. A space of darkness would be night. The words day and night are names applicable only to these spaces of light and darkness. The revolution of these non-luminous bodies, these planets, on their axes, caused evening and morning, day and night. Moses records these events in appropriate words: "And God separated between the light and between the darkness. A space of light God called the day, a space of darkness He called night. And there was evening, and there was morning. The period in which the foregoing occurred is the first of a series."

The scientific facts recorded by Moses in the first day or period of creation are: The creation of matter from nothing; its contemporaneous motion or agitation, and the general effects of gravitation; the existence of darkness throughout matter, followed by the existence of light;

the separation of light from darkness by bodies of matter ceasing to be luminous and thus casting shadows ; a space of light constituting day, and a space of darkness constituting night ; the existence of evening and morning caused by the revolution of the planets on their axes. The period of time during which the foregoing occurred is the first of the series.

For ages after the earth' ceased to be luminous it was a globe of molten lava, during which period all the water in the oceans and rivers was in the space above and around the earth. The carbon, now in the vegetation and coal fields of the earth, as well as all the easily vaporized substances, were floating in the air. As this vast body of steam and vapor passed up into the higher altitudes of the air, into the cold regions of space, it would be condensed, and, forming a fluid, would fall toward the earth as a deluging rain.

The intense heat of the molten earth would vaporize the descending torrent, projecting it in vast volumes of steam and vapor again into the cold region above, to repeat the process of

condensation and rain. Similar phenomena are now occurring in the planet Jupiter.

The earth would thus be a globe of molten lava within a sphere of water and steam. There would exist a space between the earth's surface and this overhanging body of water a number of miles in height, which would be filled with various vaporized substances. (See Plate 3.)

As the earth cooled by radiation of heat this vast body of water would settle upon the earth, thus leaving an expanse or space between the waters which were on the earth's surface and the waters in the clouds. Similar spaces would occur between the different systems of the universe.

Moses enters in the record: "And God willed that there be an expanse, a thin space, between the waters: and let it divide the waters from the waters. And God completed the expanse, and divided between the waters which are beneath the expanse, and between the waters which are above the expanse. And it was so established as a permanent thing. God named this expanse heaven. And there was evening,

and there was morning. This was the second period in the series."

As the earth was cooling it would be a smooth, round, or nearly round, globe, with a thick crust of hardened hot lava. When the water settled down upon the earth it would be one vast ocean. Fissures and cracks would occur in the crust through which the water would reach the internal molten matter. Chemical forces would be released; the land would be upheaved, or depressions occur, forming mountains, islands, and continents. The waters would rush down into the depressions, forming the seas and oceans.

The final result of these changes is recorded by Moses: "And God willed that the waters beneath the heavens be gathered together into one place, and the dry land shall be seen. And it was so established as a permanent thing. The hot, dry land God named earth, and the gathering together of the waters he named seas."

For ages terrific storms and deluging rains swept over these barren continents of hot, hard

lava. The waters were undoubtedly filled with various chemicals, making the oceans and rivers great bodies of acids and corrosive compounds. The foregoing events occurred some time prior to the Carboniferous periods. They began at a time when the earth was too hot to sustain life of any kind. The waters, as before stated, were oceans and rivers of acids and corrosive compounds of such a character that neither animal nor vegetable germs of life could exist. But as the various atoms united to the other atoms for which they had the strongest chemical affinity, a comparative equilibrium would be established.

Chemical action would abate. The waters would become pure and fit to sustain life. The first pure water would be from ^m ~~the~~ ^p ~~main~~, and would be found in the springs and rivers and on the land.

Vegetable life on land would be the first possible life. Owing to the vast quantity of chemical substances held in solution in the oceans, and injected therein from submarine fissures and volcanoes, and washed down from the land,

life would not be possible in the ocean, even in a vegetable form, until ages after vegetable life had existed on the land.

By the prior chemical action and disintegration of rocks, soil would be formed and be washed down into the valleys and depressions until it had accumulated in vast quantities. Out of this soil young grass would first sprout, and as the soil became enriched by the decay of vegetation, and as the earth became cooler, larger trees would spring up. God having planted, as it were, in the ground the life-giving principle instead of creating full grown vegetation.

Moses records the concluding facts in the foregoing series: "And God willed, let the earth sprout forth young grass, green herbage producing seed, and fruit tree producing fruit," etc. "And the earth brought forth young grass, green herbs, producing seed of its species, and tree producing fruit, having seed in it to its species. And there was evening, and there was morning. This was the third period." This third period closed probably during the Paleozoic age.

Down to the close of the foregoing period, and long thereafter, the earth was surrounded by a dense volume of smoke and vapor. All the carbon now existing in the coal fields and in the vegetable kingdom, and a vast quantity of gases now united with various minerals, were in the air. During the day there might be a dim and glimmering light, lessening the gloom. In the night a deeper and more horrid darkness would settle upon the earth.

No sunlight or light from the moon or stars could have reached the surface of the earth through these clouds of thick darkness. The growth of vegetable matter, and the forming of chemical compounds, gradually cleared the atmosphere. The sun, moon, and stars appeared in the expanse above in all their splendor. Then it was that they first poured their effulgent rays upon the earth, gilding the hills and valleys. For the first time mountain streams and ocean waves leaped and sparkled in the sunlight; and as the sun sank behind the western hills, or dipped into the ocean waves, the mountains, the clouds, and the ocean were

tinged and painted with all the beauties of a gorgeous sunset. While the deepening shades of night were chasing twilight from the western sky the moon and stars came forth one by one, until the crystal vault above was filled with sparkling gems. Their soft, silvery light falling upon the peaceful earth made it like a phantom land. The scenes of that age were beautiful, were beautiful beyond description, compared with those of the preceding ages, extending long, dreary, and forbidding, back to the creation of matter. This is the first period in which it can be said the sun ruled by day, and the moon by night.

Never before did the sun and moon give light to the earth ; never before did they divide the light from the darkness, so far as the earth is concerned. Now it is seen that they are appointed to give light and heat to the earth, without which the earth would long since have lost its heat, and become too cold to sustain the present forms of life. For the first time they now become visible signs to the earth for set times, for days and years, and

repetition of the same. Moses gives a substantial account of the foregoing events as follows: "And God said let the luminaries in the expanse above be to divide between the day and between the night, and they shall be for signs, and for set times, and for days and repetitions, they shall be for luminaries in the expanse of heaven to give light upon the earth. And it was so established as a permanent thing." [The phrase, "*it was so established*," seems to be used in the first chapter of Genesis to denote the finishing of a matter, so that it remained in the condition that we now find it. Since the time indicated by the phrase, "*it was so established*," no change has occurred in the thing referred to in its general character. Prior to that time it was in a transition period.]

"And God made (or provided) two great luminaries. The great for ruling the day, the small luminary and the stars for ruling the night. And God set them in the expanse of heaven to give light upon the earth, and to rule in the day and in the night, and to divide between the light and between the darkness. And

God saw that it was adapted to produce enjoyment. And there was evening, and there was morning. This was the fourth period in the series."

The Hebrew text does not intimate that the sun, moon, or stars were created during this period. It indicates the contrary. The Hebrew word create is "*ba-ra*," and this word is not used in the account of the fourth day. Words are used which have no reference to creation, as will be seen by examining the translation in Chapter XIX.

Vegetable life commenced in the third period, and was the first life possible on the earth. During subsequent ages the growth of vegetation continued to increase. The earth became cooler, the water of the ocean became purer, by reason of matter forming chemical compounds of various kinds. This great laboratory of the earth was reaching an equilibrium. When sufficiently pure to sustain animal life, then life appeared in the waters.

Geological researches show that in the earliest ages in which animal life appeared, or was cre-

ated, it consisted of small aquatic and creeping reptiles. About the same time, or a little later, great numbers of gregarious and aquatic birds made their appearance. They lived along the shores of the great oceans. Their tracks vary in size from two to twenty-five inches; their steps were sometimes a distance of six feet. There were reptiles so large that we of the present day can hardly believe in their existence.

Some batrachians, of the frog tribe, were as large as an ox; another must have been as large as an elephant. Still later the oceans were filled with great sea monsters. Among these were the Plesiosaurus, seventeen feet long; the Ichthyosaurus, whose jaws were so long that the opening of the mouth must have exceeded seven feet; the Megalosaurus, thirty feet long; the Cetiosaurus, sixty feet long. The Pliosaurus rivaled in size the largest whales. Later in the Mesozoic period appeared the Iguanodon, from twenty-five to fifty feet in length. In addition to these were monsters resembling the crocodiles of the present day.

There were also many creeping amphibious and creeping land animals. The seas and oceans were densely inhabited by these reptiles during the whole of the Mesozoic period.

Moses describes the occurrences of this period as follows: "And God willed, let the waters bring forth abundantly creeping things, aquatic animals, winged reptiles, living, breathing creatures, and let fowl or flying things fly upon the earth, in the expanse of heaven. And God created great sea monsters, and every breathing, living, creeping creature, which the waters brought forth abundantly, each according to its species. And God blessed (caused to prosper) them, saying: Be fruitful and multiply and fill the waters in the seas, and the fowl let multiply in the earth. And there was evening, and there was morning. This was the fifth period."

The beginning and ending of the fifth period does not appear to be definitely marked by any geological event. It embraces the period wherein animals first appeared in the oceans and along rivers, lakes, gulfs, bays, and swamps. Aquatic and amphibious animals are the kinds

described as created in this period. As ages passed by the earth became cooler, the waters lost their acid compounds, and the air became freed from noxious impurities, so that earth, sea, and air became about as they are now. The preceding race of animals died out. Then followed a new and distinct race of animals, aquatic, terrestrial, and amphibious. They appear in what is known as the Tertiary and Quarternary periods, the latter of which includes the present. These two periods differ widely from any of the preceding geological ages in the forms of life.

The animals were such as had never before made their appearance on the earth. Among them are found deer, antelope, species of the dog, otter, beaver, hare, water-rat, glutton, and horses. At the same time there lived the Sivatherium, similar to, but larger, than the Rhinoceros; the Anoplotherium and Paleotherium were animals of the pachydermatous species. The Dinotherium, eighteen feet in length; Elephas Primogenius, nine feet high, sixteen feet long, not including the tusks, which were nine

feet around the curve ; the Megatherium, eighteen feet long, six feet across the pelvis, tail two feet wide, legs three times as thick as the largest elephant. These were only a few of the large mammalia, which during these periods inhabited the earth. In the rocks of these ages are found the remains of all the present orders of mammalia, except man, which is the only one not appearing until the close of these periods. These remains are found in none but the recent deposits.

Man was not created, as shown by geological records, until after the other animals. No instance has been discovered wherein any animal appeared for the first time subsequent to man. When man came, he came as ruler over all the animal kingdom, and he is now subduing the whole earth.

Moses describes the events above referred to as follows: "And God willed, let the earth bring forth (root, let go forth) living, breathing creatures, each to its species, beasts, large land quadrupeds, domestic animals, cattle, beasts of the field, wild beasts, and reptiles. Whatever

creeps or crawls upon the earth, and wild animals, each to its species, and it was so established as a permanent thing. And God made all the animals on the earth, each to its species, and the cattle to its species, and every creeping thing of the ground, each to its species. And God saw that it was adapted to cause enjoyment (or suitable for His plan); and God said, Let us make man in our own image, according to our likeness, and let them rule over the fish of the sea, and over the fowl of the air, and over the animals, and over all the earth, and over all the creeping things that creep (or move) upon the earth. And God created the man in his image, in the likeness of God he created him, male and female. And God caused them to prosper (blessed them), and God said to them (established it as a law), be fruitful and be multiplied, and fill the earth and subdue (or control) it, and rule over the fish of the sea, and over the fowl of the air, and over every beast which is moving upon the earth. And God said, Behold, I have given to you every grass producing seed which is upon

the face of all the earth, and every fruit tree that has seed, to you it shall be for food. And to every animal of the earth, and to every fowl of the air, and to every moving thing upon the earth, living creatures, I have given every green herb for food. And it was so established as a permanent thing. And God saw all that he had made, and behold, it was very good (or very well adapted to his plan). And there was evening, and there was morning. The period in which this occurred was the sixth in the series. Thus were formed the heavens and the earth and all their host." "These are the origin of the heavens and the earth (the universe) in their being created, during the period in which Jehovah, God, created and formed the heavens and the earth (the universe).—*Genesis*, 2: 1, 4.

Thus close these remarkable accounts, one from nature, as revealed by science after more than 4,000 years of study and investigation; the other purporting to have been dictated by the Creator of the universe and written by some man. The question is not whether Moses

has written an account of the early ages of creation as you would write it; but whether the facts recorded by Moses actually occurred in nature and can be identified.

CHAPTER XXIV.

THE IMPORTANCE OF THE REVEALED FACTS TO THE MORAL REVELATION. THE CONCLUSIVE CHARACTER OF THE EVIDENCE WHICH AUTHENTICATES THIS REVELATION.

It is to be observed that the six Mosaic periods do not purport to be geological divisions. They are six creative, or formative, periods, during each of which transpired prominent events in the history of the universe and of the earth under the will or power of God in causing them. Those events are mentioned which are most suitable to form the basis of correct and important moral and theological propositions, or which refuted popular errors or belief either of that age or that should occur in future times. These facts taught that Elohim, the God revealed to the Jews, created the substance of the universe out of nothing; that matter was not eternal; that God was eternal and omnipo-

tent, thus overthrowing all the erroneous beliefs founded on the contrary of these propositions.

This revelation showed that God established (or willed) the power of gravitation, and the laws governing matter; as well those laws producing light out of darkness, as those moulding the earth into its present shape; willing that vegetable and animal life should exist; willing into existence from the confused mass the expanse of heaven; causing by the forces established by Him the continents and islands to appear, and the seas to be formed; appointing the sun, moon, and stars for the purpose of giving light to the earth, and for the purpose of set times, days, and for years, and recurrences of them, thus refuting all assumptions that they were divine beings, or objects of worship.

The revelation showed that the animals in the ocean, in the air, and on the earth, were brought into existence by Him, and that they were subjects of man; that man had dominion over them. Therefore they were not to be worshipped, as they were powerless over man, being his subjects and not his superior.

The facts revealed show that while the animal and vegetable creations seemed to spring into existence as being born out of the earth or water by spontaneous generation, yet as a fact, however, it appeared to occur, God "willed" or caused that they should so come forth. Unless He had so "willed" the events to occur, the earth, air, and water were powerless to bring forth.

Whether God put forth the creative power or will at each distinct period, or established the law of life from the beginning, in connection with matter, so that when the circumstances were adapted, life sprung forth in vegetables or animals, is not material. In either case it was God who "willed" or who was the cause.

The Hebrew word מְרַחֵם (No. 278 page 192), in Genesis, 1: 2, translated "hovering" in the English version, also means "vivifying" or "impregnating." It is possible that the original means that when matter was created and was still in darkness and scattered in space God vivified it and established the law of life in it, so that when circumstances arose, or were prop-

erly combined by such vivifying force, life forms resulted. The whole chapter, however, when strictly construed, favors the theory that God put forth the creative or producing "will" at different periods, and those periods constitute the six periods of Genesis.

The doctrine of spontaneous generation, or uncreated life, is certainly and clearly denied in the Mosaic account. It is also stated that it was an established fact that each species was created distinct, and the law established that each species should beget or produce its own kind. That horses should beget elephants, or that apes should beget men, or *vice versa*, is also denied; and it is asserted as the law that each should produce its own species.

The distinctive forming of man's body out of the ground, and the creation of his soul, are asserted in terms clear and unambiguous. He is not the descendant of any prior being. The Hebrew word ברא (create) is used in speaking of him. This word is used in the text with reference to the creation of matter, and the creation of animal life and man's soul, but is

not used in reference to vegetable life. It may be that vegetable life is a property of matter in a limited sense, subject to the direct "will" or permission of God, and that animal life is a direct act of creative power. The text would be in harmony with this theory.

One thing stands out clear and unmistakable. The events described in the text find a counterpart in nature in all their leading points, and in the detail where attempted. In the age of the human race when this account was written the race was not in possession of the knowledge of the scientific facts described.

The words in any language show the knowledge possessed by the nation using the language. The words telegraph, telegram, steamboat, railroad, steam printing-press, and scores of other words, are not to be found in the Chaldean, Hebrew, Greek, or Latin languages, nor in the languages of any of the extinct nations of antiquity. Nor are any equivalent words or expressions found. This proves that such things were unknown to those nations. These words do not occur in the literature of modern lan-

guages until within the last century. Why? Because these inventions were unknown until within that time. The words telephone and phonograph do not occur in any language until about the year 1877. The existence of a name indicates a knowledge of the existence of the thing named. If every human being were to suddenly die, and if ten thousand years from now a new race of beings should come upon the earth, who should find our books or dictionaries, they would know that we had knowledge of these inventions. They would know it simply from finding the names of those things in our language. We find in the ancient languages such words as knife, sword, bow, and ax. We, therefore, know that those nations had knowledge of such instruments. A list of words in a language is all we need. In the ancient languages, in use at the time Genesis was written, there are no scientific terms relating to the subject matter in the first chapter of Genesis. We, therefore, know that the human race at that time was ignorant of all such scientific knowledge.

Will any one maintain that the account by Moses was a guess by him accidentally right? Such a thing is not possible. There are too many coincidences. The only reasonable conclusion is that the Hebrew text was dictated in some way by some one who knew the facts recorded. No human being knew the facts at that time. Some more than human being, therefore, revealed them or dictated the account. It must be, therefore, the revelation of God. This first chapter of Genesis is a standing proof to all generations of a divine revelation. The only question is as to the extent of that revelation. The conclusion of the writer is this. In the Bible is much that is known to be true. There is in connection with it much of which we can only assert that we are not in possession of knowledge sufficient to affirm that it is either true or false.

On account of its intimate blending with that which is known to be true, we should accept it until such time as the human race has acquired knowledge sufficient to pass a positive opinion against it. Because we do not know it to be

true, or a fact, is no ground for asserting it to be false. As well might the early Jews have rejected as false the first chapter of Genesis, because their scientific knowledge could neither test nor understand it.

Miracles attested it to them, and satisfied them in accepting it. Those miracles are not proof to our senses of sight or hearing, but the scientific facts revealed are a proof to us of as great a certainty as miracles were to those beholding them. As the human mind is constituted no one of these classes of evidence could have been used exclusively. For that which occurs constantly and without interruption is soon regarded as purely natural, and not as supernatural. The moment it was regarded as belonging only to the natural, that moment it would cease to be evidence to prove the supernatural character of revelation.

If God had continued either by direct act, or by angels, to converse with man, it would now and for ages past have been regarded as a natural thing, and man would have been ready to totally disregard it. In fact, toward the close

of the period during which God conversed with man, the race was coming to look upon it as having no weight.

The manifestations of God at Sinai were accompanied by the idolatry and wickedness of the people at the foot of the mountain. So if miracles had continued down to the present they would have been regarded as natural events produced more or less by men having some peculiar knowledge.

At the close of the period of miracles they had almost lost their effect as evidence. The people were more and more regarding them as mere matters of magic or witchcraft. Hence vast multitudes beheld the miracles of the closing period in Christ's time and were not convinced by the evidence. Prophecy comes under the same rule and entirely loses its effect as evidence whenever the events foretold become a permanent series.

But the fact that these different classes of evidence come in succession, appear for a while, and then cease entirely, fixes them as conclusive evidence. They are not a continuing series.

They are not natural events running along in the ordinary course of nature according to a fixed law of cause and effect. The fact that they begin, continue for a given period, and then cease entirely, shows that they exist, continue, and cease as the act of a being with a *free will*. They were designed mainly as evidence for the race during the ages of its infancy, and while ignorant of the laws of nature and of the facts of the universe. They were the evidence that produced belief during the time wherein man could not by scientific discoveries test the facts revealed.

The highest evidence of the divine character of the revelation is that the matters collaterally revealed, which are called facts in science, are true. It required, however, over four thousand years of study, investigation, and intellectual development to bring the race to sufficient knowledge to enable it to understand and receive this class of evidence. It is evidence which must accumulate from age to age as the race progresses in learning. The former classes of evidence, direct conversation, mira-

cles, and prophecy, carried the revelation through the first four thousand years or more. The other class of evidence will carry it through to the end of time. The time may be nearer than most anticipate when science will proclaim that the contents of the Bible are such that no human being possessed the knowledge necessary to write it at the time it was written.

Therefore, as a conclusion, we are fully justified by our reason in accepting the Bible as a revelation from God. Its statements as to the PLAN OF CREATION become legitimate and sufficient evidence, as hereinbefore used.

We claim that the evidence contained in the Bible sustains the plan of creation, as discussed in this work.

CHAPTER XXV.

ה' ש מ י — 'O Ουρανός.—HEAVEN.

The Being who created all things, and who established all laws, and who is carrying out his plan of creation, has in his communication to the human race spoken of a place where the righteous shall dwell during eternity. This place is called by us heaven. What and where is it?

God, the omniscient one, who formed this heaven, knows what and where it is. He established the exterior boundary lines within which is, and outside of which is not, heaven. When he spoke of it to man he knew what word in the language would most accurately describe it, and that word he would use. The first word used is the Hebrew **הַשָּׁמַיִם**. This is the only word in that language which God either used, or caused to be used, by his inspired writers to designate heaven. We must,

therefore, conclude that it does not, in any respect, inaccurately convey to the human race the idea of heaven which God intended to convey, either as to where or what heaven is.

In the first chapter of Genesis occur these words: "In the beginning God created the heavens (השמים) and the earth." Prior to this act of creation there was no heaven. Space was a vacuum. השמים in its broadest and fullest use means the expanse extending from the earth in all directions to such a distance that it will include all that has been created and all that exists. It is co-extensive with the existence of matter in space. If the existence of what God has created is co-extensive with space then heaven is likewise co-extensive. If what God has created is only in a limited, though inconceivably vast portion of space, outside of which is a vacuum, then outside of the place designated by השמים there is nothing. It is a void.

God in the person of Christ again spoke to man of heaven. This second time he used the Greek language—a language prolific in words rich to express ideas in any form. Christ knew

what words, or combination of words, in that fertile language would most accurately and fully convey to the mind of man an idea of heaven which would not be incorrect. Christ used the word *ὁ οὐρανός*. Like the Hebrew word it also means in its fullness the expanse extending from the earth in all directions to such a distance that it will include all that has been created, or all that exists. It is co-extensive with the existence of matter in space.

Heaven, the place where the righteous shall exist during eternity, as indicated by God in his revelation, is that portion of infinite space occupied by the created works of God.

This heaven is the tabernacle of God. It is a house not built with hands eternal in the heavens, in which are many mansions wherein dwelleth righteousness. The glories of this heaven eye hath not seen, ear hath not heard, nor hath the heart of man conceived. The eye, aided by the most powerful telescopes, has failed to see but a small part of the things contained therein. No imagination can picture or conceive of the wonderful phenomena occurring in

distant or near portions of the universe. The ear has not heard, and does not hear, the sounds emanating from the myriad suns and aggregates of matter in space. All that has occurred, all that is now occurring, all that will evolve in the future in this created universe, and which intelligent beings will behold, are but symbols in the book of God, conveying ideas to finite minds. Heaven is a system of object lessons.

This indescribably grand and majestic structure, the whole material universe with all its laws and form of matter, is the university of God. This earth is but a preparatory department wherein we study the laws of nature with little experiments, and a few instruments. In the university of God we will study astronomy by beholding the motions of planets, suns, stars, and systems in space. There we will study chemistry by beholding all forms of chemical composition and decomposition in the blazing worlds and suns in space. These are laboratories in God's university. There God is the President and Instructor of all sciences, while angels, arch-angels, and the immortal souls of men will

be fellow students forever. Was it some such vision as this that passed before the inspired writer when he said "Eye hath not seen, neither hath the ear heard, nor hath it entered the heart of man, what God hath prepared for them that love him?"

This heaven is the university of God wherein forever he will educate those who shall dwell with him. There, through the eternity to come, the ever-expanding intellectual and moral nature of his children will find unexplored regions filled with objects teaching truths and lessons ever new and of astonishing beauty. When the universe shall wax old the soul of man, still in its immortal youth, will look upon the crash of matter and the wreck of worlds. The soul will witness the creation of new heavens, and when they have grown old and give place to other new ones, the soul will not be aged, but on it will rest the imperishable vigor of youth.

In this vast universe, this dwelling place of God, are many separate systems or constellations, each a vast system by itself—each, as it were, a stopping place for beings to tarry at for

a time in their progressing course of investigation and study. Was it to this that Christ referred when he said, "In my Father's house are many mansions?" In the original Greek the sentence reads, "In my Father's dwelling (*Τῆς Οικίας*) are many tarrying places (*μοναὶ*)."

The word *μοναὶ* denotes a place apart from other places where one may tarry, abide, or dwell for a time, with the idea that the person will pass on to other places.

There is no limit to the willing power of the Omnipotent One. And when the present order of things has run its course, and under the operation of present laws, an equilibrium is reached, then we may believe that responsive to the creative WILL new phenomena will occur, manifesting ideas of God not shown forth in any previous creation. Thus, by the creation of new heavens, God will, through the endless ages of eternity, lead and educate the created intelligences. There shall thus result the greatest enjoyment, for the greatest length of time, to the greatest number. This will be the *evolution* of the intelligent beings who live according to the laws which God has established.

But the wicked, those who refuse to live according to this law, what of them? Christ says they shall be cast into *outer darkness*—Matt., 22: 13—into a bottomless pit or place away from the presence of God. There is such a place of *outer darkness*, fathomless, and in it no knowledge of God.

Light is a vibration of the atoms of matter. Where there are no atoms of matter there can be no vibration. No light can penetrate into an absolute vacuum. Heat and sound are also vibrations among the atoms of matter. The waves of light, heat, and sound in vain will strike upon the walls of that eternal, dark, cold, soundless, formless void. To these vibrations, those walls of nihility are walls of annihilation. These waves will beat and break in vain upon that silent shoreless ocean, limitless, bottomless. In it is not a thing to operate upon or call into exercise the faculties of souls. In heaven every created object, every law, every phenomenon, is but an enunciation of the divine thought, and of the omnipotent existence. Heaven has within it the objects which are the actual mani-

festations of the Holy One. In the *outer darkness*, the space exterior to this heaven, there is not a thing. It is a desolate void, a black, cold, silent vacuum. In it not a single manifestation of God. Those who may go there will have nothing exterior to themselves to ever suggest a thought of God. There is no conceivable place in space where the soul that hates God could flee to and find less manifestation of him than into this outer darkness. The stores of memory are all that it may there have.

Is this the grave of those who suffer the *second death*? Do the wicked eventually by inaction in this outer void dwindle into *eternal annihilation* and thus satisfy the last condition of the plan of creation, *i. e.*, "the least suffering to the fewest individuals?" Or do the predominating activities of the soul, as they existed in this life, continue forever fed by the unconsumed and unconsumable fuel of memory? The condition of each soul would thus be neither more nor less, but exactly what resulted from the former life.

CHAPTER XXVI.

CONCLUSION.

In the foregoing pages we have endeavored to present the general outline of the PLAN OF CREATION. First, by process of *a priori* reasoning. Second, by presenting a general view of the known facts, which substantiate the theory developed by the process of reasoning.

We do not claim to have exhausted either branch of the subject. In its nature it is inexhaustible. The object of the plan of creation is to furnish enjoyment for duration without end, to an innumerable company of beings, whose capacity for acquiring and enjoying shall forever increase, and shall never reach any limit beyond which it can not pass. In its very nature, therefore, the subject is unlimited in extent and duration.

The object of the present work has been to present only the most general outline of, and

principles and facts in, the subject. If we are mistaken in the theory presented then we have written enough. If the general theory is correct, as herein presented, then we leave it for others to enter more fully into the details of the subject.

The evidence of the plan of creation, as set out, is certainly of too great weight to be neglected by any one. If there is an intelligent Being, who has created all things according to some plan, and if all created things are moving on according to fixed laws to the great final objects of the plan, then it behooves every one, as a matter of ordinary discretion, to become acquainted with those laws and that final destiny.

The intellectual development and accumulated knowledge of the race are utterly at variance with the hypothesis that man is an accidental existence, or a mechanical result of force and matter, that will sooner or later pass into annihilation.

If man had not been created and circumstanced as he is then the place in the plan of creation now occupied by man would be vacant, and the plan would not be perfect.

If we could balance the aggregate enjoyment to all created beings, caused by the creation of man, against the aggregate suffering that happens to the race, we would undoubtedly perceive that the existence of man contributes to the greatest enjoyment, for the greatest length of time, to the greatest number, with the least suffering to the fewest individuals.

A careful examination of history will show that the Creator was aware of the weakness and ignorance of the race, that He expected and required very little of it, and that He exhausted creative intelligence in assisting the race to live aright. The history, as recorded in the Bible, shows communication after communication, reward after reward, punishment after punishment, promise after promise, and forgiveness after forgiveness to man. Even the Creator at last exclaimed, "What could have been done more to my vineyard that I have not done in it?"—Isa., 5: 4.

The Creator has performed on his part all that was necessary. Any human being desiring to do right, and to live right, had placed before

him all the information necessary. Those who refused to live according to the revealed law did so not for want of proper knowledge, but because they so willed and so preferred. Further information and knowledge would be of no benefit to them. If one were to rise from the dead and tell them the secrets of the spirit world it would do no good.

And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—*Luke*, 16: 30, 31.

If man will carefully and honestly use his intellect in investigating the evidence that exists in support of the revelations to man, he will find sufficient to fully justify him in obeying the law to the best of his ability. Too many limit their examination to the evidence arrayed by sceptics against revelation, and rest there. Were they to fully consider the evidence on the other side they would be convinced thereby, except those who would not believe “though one rose from the dead.”

We, therefore, submit to the impartial judg-

ment of the reader that the facts and laws of nature and the history of the race establish the leading propositions of this work.

First.—That matter was created from nothing, that the laws governing it and the phenomena of life, were established in some definite period in the past.

Second.—That there is a Being, omnipotent, eternal, infinite, unchanging, and of free will, who created matter and established the laws above referred to.

Third.—That He is a being of perfect benevolence.

Fourth.—That He established a plan of creation according to which all things have been created, and according to which, in pursuance of law, everything created is moving on to its final destiny, and is accomplishing its proper object in the plan.

Fifth.—That the object of the plan of creation was to confer the greatest enjoyment, for the greatest length of time, on the greatest number, with the least suffering to the fewest individuals.

Sixth.—That in pursuance of this plan there were created different orders of beings regularly graduated in the descending scale, from the order capable of the greatest enjoyment for eternity, down to the order capable of but a single agreeable sensation for a short space of time.

Seventh.—That the individuals in each order of the immortal beings vary, one from another, in mental characteristics, so that no duplicates occur, and are created with faculties for enjoyment, so that the capacity shall forever increase.

Eighth.—That matter was created throughout space, subject to such laws that there will be evolved the greatest variety of phenomena as sources of enjoyment. That after the present order ends new creations will appear, and thus continue in succession through eternity.

Ninth.—God is the cause and source of all enjoyment. That which has been created is but the expression or manifestation of God's thoughts on that subject, and constitutes the word of God to created intelligences.

Tenth.—That cause and effect have been es-

tablished by a fixed law, so that the same cause of enjoyment shall always produce the same effect. Present and future enjoyment and suffering are the effects of fixed causes, and are the result of natural laws not yet fully understood.

Eleventh.—If the created beings act or live according to this law they will constantly attain enjoyment. If they neglect it, or live contrary to it, want of enjoyment or suffering will result as a fixed effect. Obeying this law is righteousness, transgressing it is sin. Where man transgresses this law, it is provided that by repentance he may escape the penalty, and be restored to his former opportunity under the law.

Twelfth.—Man having been created the lowest in the scale of immortal beings, and wholly ignorant of all law, has been under the special guidance of the Creator. He has been instructed, and the law has been revealed to him, until he is now possessed of sufficient knowledge of the law so that he can live according to it and attain enjoyment.

Thirteenth.—The Bible contains a revelation

of a two-fold character : first, of the law of enjoyment, or the law according to which man must live, called also the moral law ; second, of facts which are important for man to know, and collateral to the main subject of revelation.

Fourteenth.—That the facts of a scientific character thus revealed were not substantiated by any evidence in the revelation. This evidence was left for the intellect to discover, thus giving it the enjoyment of the effort and of the discovery.

Fifteenth.—Each part of this plan of creation is presumptive proof of the whole, and the whole is presumptive proof of each part by reason of the relative fitness and adaptability of each to the other, forming a perfect whole with perfect parts.

It has been the tendency of man in his ignorance to bury the grand and simple law of God beneath a mass of traditions, creeds, dogmas, and rituals, so complicated that many have turned away from the truth. Early in the history of the race the Creator swept these aside and announced the duty of man as He required it.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good.—*Deut.*, 10: 12, 13.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—*Matt.*, 22: 37-40.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.—*Matt.*, 5: 18.

Before each one lie two ways; one leads to enjoyment, the other to suffering. Man's free will enables him to choose either one.

But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.—*Dan.*, 12: 13.

END.

YB 72179

BS651
W48

235145

Midway

